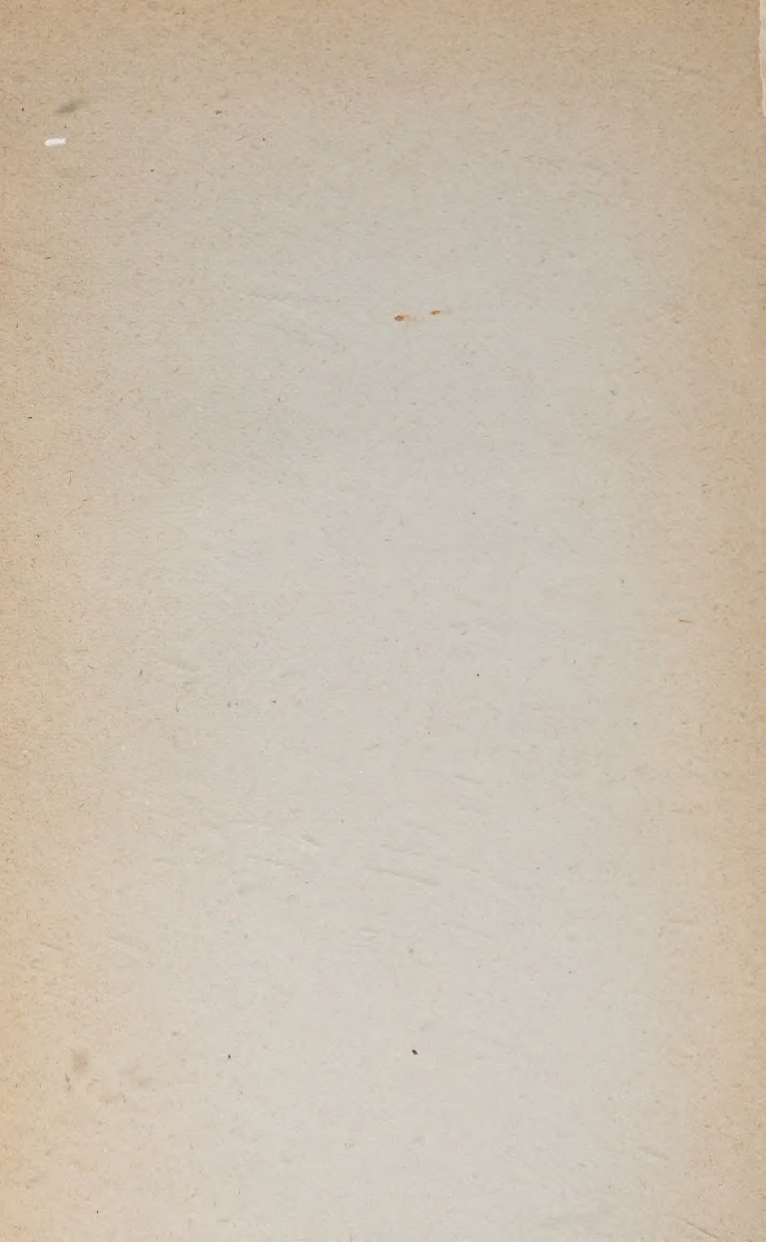




NOTES

ON THE

BOOK OF COMMON PRAYER,

ACCORDING TO THE USE OF THE CHURCH OF IRELAND,

Historical and Explanatory.

WITH EXAMINATION QUESTIONS.

FOR THE USE OF TEACHERS AND PUPILS IN SUNDAY
AND OTHER SCHOOLS.

BY THE

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"The Story of Ireland and her Church."

"I will pray with the spirit, and I will pray with the understanding also: I will sing
with the spirit, and I will sing with the understanding also."—1 Cor. xiv. 15.

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PREFATORY NOTE.

IN publishing this work, it is to be understood that the Association for Promoting Christian Knowledge is not responsible for every statement contained in it, but commends it as a useful help to the study of the Book of Common Prayer.

YANKEE CENT. BBS
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PREFACE.

IF our children are to grow up loyal to our Church, they must be carefully instructed in her principles, and have an intelligent appreciation of her services.

This is now generally recognised, and in the various programmes of religious instruction the study of the Prayer Book finds a place. That this may be the more efficiently carried out, there should be placed in the hands of teachers and parents, as well as in the more advanced classes in Sunday and other Schools, a handbook not only explanatory of its teaching, but also showing its historical continuity with the early liturgies of the Christian Church.

In the following "Notes," I have endeavoured to supply such a handbook, the first, as far as I am aware, that has been published on "The Book of Common Prayer according to the use of THE CHURCH OF IRELAND," which came into use from 30th June, 1878.

In compiling these "Notes" I have availed myself of all sources of information within my reach, and am particularly indebted to the valuable works of Wheatly, Blunt, Palmer, Karslake, Proctor, Campion and Beaumont, &c., and to the

Journal of the General Convention of the American Church, for the changes made in the American Prayer Book at the revision of 1886.

I have endeavoured to show by a comparison of the Prayer Books of the various National Churches which have adopted the English Liturgy, how strong the bond of union is between them.

In the explanatory portions I have had in view, chiefly, the requirements of the junior classes; the historical portions being suited to the more advanced. The analysis will, I trust, be found useful, as an aid to memory, and the Questions helpful and suggestive to the teachers.

J. M.

PREFACE TO THE THIRD EDITION.

BUT few corrections have been found necessary in publishing this third edition.

The Prayer for the General Synod is correctly stated on page 97 to have been drawn up by Archbishop Trench; but I have since learned that he had the assistance of Dr. Alexander, then Bishop of Derry, now the Lord Primate. I have been unable to find documentary evidence as to the authorship of the Collect for New Year's Day, but learn from the surviving members of the Revision Committee that it was understood by the members of that Committee to have been composed by Dr. FitzGerald, Bishop of Killaloe, and not based on any similar form of earlier date.

J. M.

4th November, 1900.

CONTENTS:

	PAGE
PREFACE	3
CHAP.	
I.—INTRODUCTORY NOTES	7

ORDER FOR MORNING PRAYER.

II.—THE SENTENCES. THE EXHORTATION. A GENERAL CONFESSION. THE ABSOLUTION	11
III.—THE LORD'S PRAYER. THE RESPONSES. THE VENITE	17
IV.—THE PSALMS	22
V.—THE LESSONS	28
VI.—THE CANTICLES	31
VII.—THE APOSTLES' CREED	38
VIII.—THE SALUTATION. THE LESSER LITANY. THE VERSICLES	42
IX.—THE COLLECTS	44
X.—INTERCESSORY PRAYERS	47

ORDER FOR EVENING PRAYER.

XI.—THE CANTICLES	53
XII.—THE COLLECTS	58
QUESTIONS	60

PART II.

CHAP.	PAGE
XIII.—THE ATHANASIAN CREED	71
XIV.—THE LITANY	76
XV.—THE OCCASIONAL PRAYERS AND THANKSGIVINGS	90
XVI.—THE COLLECTS, EPISTLES, AND GOSPELS . .	102
XVII.—THE ORDER FOR THE ADMINISTRATION OF THE HOLY COMMUNION	144
XVIII.—THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS	179
XIX.—THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN	195
XX.—THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS	197
XXI.—THE CATECHISM	200
XXII.—THE ORDER OF CONFIRMATION	209
XXIII.—THE SOLEMNIZATION OF MATRIMONY . . .	213
XXIV.—THE VISITATION OF THE SICK	218
XXV.—THE BURIAL OF THE DEAD	221
XXVI.—THE CHURCHING OF WOMEN—A COMMINATION— PRAYERS TO BE USED AT SEA	225
XXVII.—THE ORDINAL	228
XXVIII.—THE OFFICES FOR THE TWENTY-SECOND DAY OF JANUARY—THE FIRST SUNDAY A MINISTER OFFICIATES IN HIS CURE—HARVEST THANKS- GIVING—THE CONSECRATION OF A CHURCH— THE CONSECRATION OF A CHURCHYARD—THE VISITATION OF PRISONERS	232
QUESTIONS	235



NOTES
ON
THE BOOK OF COMMON PRAYER.

CHAPTER I.

INTRODUCTORY NOTES.

IN order to render united public worship at all possible, it is necessary to furnish the worshippers with forms of prayer and praise which they can use in common.

These forms may be supplied to the congregation in the impromptu words, and by the authority alone, of him who may, from time to time, lead in prayer ; or they may be given as the deliberate voice of the Church, in a uniform pre-composed liturgy such as our Church furnishes to her children in the Book of Common Prayer.

In the former case the worshipper knows not how or for what he is about to address his Heavenly Father ; he depends wholly on the discretion of him who conducts the service for the words in which to express his needs. This, of necessity, involves the scrutiny of each petition before it can be intelligently adopted—a process which seriously interferes with the devotional spirit. In the latter case, these and other serious difficulties are avoided, and the worshippers, with their due part assigned to them in a liturgy whose well-known petitions embrace every human need, are enabled to attain more fully that devotional spirit in which they can best render unto God acceptable service. Accord-

ingly we find, even in the earliest records in reference to public worship, set forms of prayer and praise appointed by God for the use of His people. (Numbers vi. 23, 27; x. 35, 36; Deut. xxvi.; 1 Kings viii. 47; Dan. ix. 5.)

The Temple and Synagogue services had their pre-composed forms, their uniform liturgies of prayer and praise, their appointed lessons and ceremonies sanctioned by the frequent presence of Christ. The prayer composed by the Lord Himself is not only a form to be used (S. Luke xi. 2), but also a pattern by which to fashion others (S. Matt. vi. 9).

THE ORIGIN OF THE BOOK OF COMMON PRAYER.

The Apostles (Acts iv. 24-30) and early Christians used pre-composed forms in their common worship. The services for Baptism and Holy Communion as used by the Church in the third century are still preserved in the Apostolic Constitutions; and from that date we meet with numerous liturgies, as used in the various branches of the Christian Church throughout the world, all more or less resembling each other, and showing a common origin. These early liturgies were in the language of the people of the countries in which they were used. That used in the Gallican Church was of Eastern origin, and was the liturgy adopted by the early British Church. St. Augustine found it in use when he arrived in England in 597, and brought with him the Roman ritual. Both liturgies, or adaptations from them, were allowed to be used until the Council of Cloveshoo (called by Ethelbald in 747) decreed, that the Roman only should be permitted in the English Church.

The Bishops, however, did not give up their right of arranging the forms of worship in their own dioceses. Hence we find various forms or "uses" in different dioceses—as the "Use of Bangor and Hereford;" those of Lincoln, York, Sarum, etc. That of Sarum was drawn up in 1085, by Osmund of Salisbury, and was so esteemed that it was gradually adopted in many of the dioceses, chiefly in the south of England.

The northern provinces, early brought under the influence of Christianity by missionaries from Ireland and Scotland, held longer the independence of their own ritual.

These “uses,” however, like the service-books from which they were compiled, were in Latin. About the time when the “Use of Sarum” was compiled, other service-books were re-arranged, the principal Latin service-books in 1085 being:—

1. *The Breviary* (so called because it was a revision and condensation of older books), containing Psalms, Hymns, Collects, Lessons from Scripture or the Fathers, etc.

2. *The Missal* or “Order of Celebration of the Holy Eucharist,” containing Collects, Epistles and Gospels, ritual directions, etc.

3. *The Manual* containing the occasional offices which could be performed by a Priest, as the Baptismal, etc.

4. *The Pontifical*, containing those services which could only be performed by a Bishop, as Ordination, Confirmation, Consecration of Church, etc.

With these books, large as they were, prayers in English were occasionally bound—the people thus early yearning for a return to the ancient custom of having prayers in a language they could understand.

This craving grew; and from time to time small manuals of instruction in the English language were published. From 1400 these became more numerous, and were called *Prymers*, generally containing translations, from the Breviary, of the Creed, Commandments, Lord’s Prayer, Litany, etc., used by the people in their private devotions.

In 1540 the Great Bible was set up in churches, and in 1542 a revision of the service-books, Missals, etc., was ordered, and for the first time a chapter out of the English Bible was commanded to be read in churches.

Two years later, 11th June, 1544, the Litany was translated and used in public worship, omitting the names of many saints found in the Latin Litanies.

Gradually the work of the Reformation proceeded till, in 1549, the Book of Common Prayer—substantially the same as that which we now possess—was compiled under the direction of Convocation, and established by the authority of Parliament.

It was no new book, but a revision and re-arrangement of the old service-books of the Church, whose origins reached back over a thousand years. Rejecting the cor-

ruptions which had grown around the ancient ritual, it retained what was pure, and gave the people—what the Church in primitive times had given them—a pure worship in a language they understood.

The principles which guided the Reformers in compiling this Book of Common Prayer are fully explained in its Preface, which should be carefully studied.

The changes made in the subsequent revisions in 1552, 1604, and 1661 will be noted in their due places. In the English Church the Prayer Book has remained unaltered since 1661, except the Table of Lessons, which was revised in 1871.

The changed conditions of the American Church on the formation of the United States rendered some verbal alterations necessary. These were made in 1790, the Prayer Book being again revised in 1886.

On the disestablishment of the Church of Ireland in 1871, the revision of the Book of Common Prayer was undertaken, and completed in 1878. Some changes, which will be noticed in their due places, were made, and the book was further enriched by the following new services and additional prayers and thanksgivings:—

I. *New Services added*—(1) Service to be used on the first Sunday a minister officiates in a new cure. (2) A form of Thanksgiving for the Blessings of Harvest. (3) The form for the Consecration of a Church. (4) The form of the Consecration of a Churchyard or other Burial Ground.

II. *Additional Prayers and Thanksgivings* include a Prayer for Unity; for a Sick Person; on the Rogation Days; on New Year's Day; for Christian Missions; for the General Synod; to be used in Colleges and Schools; a second Collect to be used at early celebrations on Christmas and Easter; a Thanksgiving for Recovery from Sickness; etc., etc.

Thus we see the Book of Common Prayer, in its chief features, has come to us as an heritage from the remote past. Its origin can be traced to the earliest ages of the Christian Church. It embodies in its structure the forms of worship used in the times of the Apostles, and enshrines in its various services the prayer composed by the Lord

Himself and the ancient form of blessing dictated by Jehovah. Should not these facts enkindle our love for the Book of Common Prayer which it is our privilege to possess? Through it we are enabled to realize something of what is meant by "the communion of saints," when we remember that, daily throughout the world, vast multitudes of the Church on earth approach the Throne of God in public worship, with the same petitions and the same praises on their lips as did, through ages long gone by, her myriad children now members of the Church in Heaven.

THE ORDER FOR MORNING PRAYER, DAILY THROUGHOUT THE YEAR.



CHAPTER II.

THE SENTENCES.

Historical.—The First Prayer Book of Edward VI.—used in public worship for the first time in England on Whitsun Day, 1549, and in Ireland, in Christ Church Cathedral, Dublin, on Easter Day, 1551—began with the Lord's Prayer. The Introduction—that part which now precedes the Lord's Prayer, viz., the Sentences, the Exhortation, the Confession, and the Absolution—was added in 1552.

One cannot fail to notice how appropriately each of these parts follows the other, or indeed to be struck by the beautiful symmetry which marks our whole Service.

The Sentences are chiefly of a penitential character: those from the Old Testament are selected from the Penitential Psalms and the old Lenten *Capitula* (except Dan. ix. 9, 10), with which the people were familiar. To begin Morning and Evening Prayer in the words of Holy Scripture is in accordance with the practice of the early Church, as we learn from the *Apostolic Constitutions* which represent the practice of the Eastern Church in the third century.

The Sentences as they now stand are all taken from the Authorised Version, the change having been made in 1662.

Analysis.—They are eleven in number: 4 from the Prophets, 4 from the Psalms, 2 from the Gospels, and 1 from the Epistles.

As the needs and spiritual state of a congregation are so various, it is left to the discretion of the minister to read any one or more, as may seem to him most suitable.

(a) If he wishes to urge the necessity of repentance before pardon, 1, 8, or 11 are suitable.

(b) If he desires to show how sin is to be acknowledged and pardon asked, 2, 3, 7, 9, or 10 will answer.

(c) He will read 4 or 6 to encourage the despairing;

(d) And 5 if he desires to reprove mere formality in worship.

(e) 8 is very appropriate to the season of Advent.

The Sentences may be classed under two heads—1, 5, 8, representing God's call and promises to man; and the other man's answer to God.

At the revision of the American Prayer Book, 1790, Hab. ii. 20, Mal. i. 11, and Ps. xix. 14, 15, were prefixed as additional Sentences.

Explanatory.—“*The sacrifices of God,*” &c., refers not to the sin-offering, but rather to the thank-offering of those already justified. For a *wilful* transgression of a known commandment there was no sacrifice—no legal sin-offering allowed. See also Isaiah i. 11-16.

“*Broken and contrite heart*”—broken by the grace of God and a sense of unworthiness. “*Contrite,*” sorrowful for sin, from the love of God, and a desire of pleasing Him; in contrast with “*attrite,*” which describes a state of sorrow arising only from fear of punishment.

“*Rend your heart,*” &c.—let there be inward sorrow of heart, rather than the mere outward signs of sorrow.

“*Merciful, slow to anger, and of great kindness.*” Revised Version reads, “full of compassion, slow to anger, and plenteous in mercy.”

“*Heaven and before Thee, and am.*”—R.V.—“Heaven and in Thy sight; I am.”

“*Just to forgive.*” R.V.—“Righteous to forgive.”

THE EXHORTATION.

Historical.—This address, composed partly from the preceding Sentences, and added in 1552, is admirably adapted to bring religion home as a personal matter to each worshipper, instruct him in the true character of public worship, and lead him to the first duty of confession of sin.

The principle of exhorting worshippers in a prescribed form is found in the old liturgies of Gaul and Spain, and is adopted not only here in the Prayer Book, but also in the Communion Service, Visitation of the Sick, Baptismal and other offices, thus showing how desirous is our Church that her children should not “ignorantly worship” God, but pray to Him and praise Him with the spirit and “with the understanding also.”

Analysis.—As all our services are composed for professing Christians, note, therefore, that here—

- (1) All present are addressed as brethren (Phil. iv. 1).
- (2) The Scriptural duty of confession urged, and the danger of dissembling warned against (S. Luke xviii. 13; Ps. xxviii. 13).
- (3) The true character of Public Worship explained (Joel i. 14; Hosea xiv. 2). And
- (4) All invited to the throne of heavenly grace (Heb. iv. 16).

The fourfold character of Public Worship—

- (1) To render thanks (Ps. c. 4).
- (2) Set forth praise (Ps. xliii. 4).
- (3) Hear His Holy Word (Acts xv. 21; Rev. i. 3).
- (4) To pray (Is. lvi. 7).

How beautifully these several parts are blended in our service, each occupying its due place, and participated in by every worshipper, in a way impossible in congregations where there is not a fixed liturgy.

Explanatory.—Here “Scripture” is also termed “*His most Holy Word*,” as in Art. xx., “God’s Word” is also called “Holy Writ.”

“*Moveth in sundry places to*”—tells us or prompts us in various passages to (Job ii. 3).

“*Acknowledge and confess*”—to acknowledge may mean to own what one has already been accused of (Ps. li. 3), while to confess includes also the disclosing of all sins we are conscious of.

“*Dissemble nor cloke*”—to pretend to be what we are not, as a hypocrite (Jer. xlii. 20), nor hide what we are in reference to sins.

“*The same*”—manifold sins and wickednesses.

“*As well for the body as the soul*”—for our whole being. What a privilege is ours to ask for bodily as well as spiritual needs (Matt. vi. 33).

“*Pure heart*”—Not pure as being free from sin (1 John i. 8), but free from dissembling, sincere in the confession of sin.

A GENERAL CONFESSION.

Historical.—As sin unrepented of keeps us from enjoying God’s favour, it is very appropriate that the first act of the assembled congregation should be an acknowledgment of unworthiness before addressing God in prayer. Here also our Church follows the practice of the primitive Church, as described by St. Basil, who lived in 370.

This form, added in 1552, was intended, as a rule, to take the place of the private confession of the individual, and was therefore expressed in general terms, though based on the older forms with which the people were familiar. It is, therefore, a confession in *general* terms, to be said by the whole congregation in common, and hence its name.

It is ordered to be repeated audibly *after* the minister, not *with* him, probably in order that each worshipper may have time to think of his or her special sins, as each general head is mentioned. This is a practice which is most helpful, and is also implied in the words “not dissemble nor cloke” in the Exhortation: indeed, it is expressly enjoined in the rubric prefixed to the Confession, to be used at sea—viz., “as many as can . . . shall be called together and make humble confession of their sins to God; in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him.”

Analysis.—God is here appropriately addressed as almighty and merciful.

The Confession divides itself into two parts—

I.—The Confession proper, setting forth—

- (a) The sinful propensities of our nature.
- (b) Our willing obedience to sinful promptings in our sins of commission and omission.
- (c) Our hopeless state without His help, “no health in us.”

II.—The supplication in which, relying on Christ’s promises, we plead for—

- (a) Mercy and to be spared (Luke xviii. 13; Neh. xiii. 22).
- (b) Restoration (Ps. xxiii. 3).
- (c) Future guidance in our threefold duty, to God, our neighbour, and ourselves (Titus ii. 11, 12).

Explanatory.—“*No health*,” no saving health (Rom. vii. 18). “*Miserable offenders*,” sinners deserving misery (Rom. ii. 8, 9), or “*pitiable*.” “*Godly*,” duty to God (Deut. vi. 5). “*Righteous*,” duty to our fellow-man (Matt. vii. 12). “*Sober*,” duty to self (Titus ii. 11, 12).

Note that when “Amen” is printed in the same type as the prayers, it is to be said by both minister and people, but by the congregation only, when printed in italics, thus—“*Amen*.”

The strict observance of the rubrics, as to the responses, kneeling, &c., will not only render the service more animated and edifying, but also greatly help each worshipper to concentrate his thoughts on Him whom he serves. It is much to be desired that every member of a congregation should take advantage of the privilege of audibly taking part in the public worship of God—a privilege which is not enjoyed to the same extent by the members of any other Communion.

THE ABSOLUTION.

Historical.—This Absolution, derived from older forms with which the people were familiar, was added in 1552 under the title, “The Absolution, to be pronounced by the minister alone.” In 1604 the words, “or remission of

sins" were added, and in 1662 "minister" was changed to "priest," as in our present rubric, thus prohibiting one in deacon's orders from pronouncing it.

It is suitably placed after the Confession; while the congregation still kneels before God, the priest stands up, with the authority of God's ambassador (2 Cor. v. 20), and pronounces Pardon and Absolution to "all that truly repent, and unfeignedly believe His holy Gospel."

As the Confession was *general*, so, too, in the same sense in every mixed congregation, must the Absolution be general also; inoperative on some, but coming with power to every penitent heart in which are found the necessary conditions.

The Absolution in the Communion Office is the only other form in the Prayer Book, that which formerly stood in "the Order for the Visitation of the Sick" being omitted in 1878. "In this Office, and in that for the Visitation of Prisoners, absolution should be pronounced to penitents in the form appointed in the Office for the Holy Communion." See *The Preface*.

In the American Prayer Book, it is called "The Declaration of Absolution," &c., and the Absolution in the Communion Service is placed here as an alternative form.

Analysis.—The division is twofold—

I. The Absolution proper, which includes—

(a) A statement, showing the Father's love.

(b) The authority given to His ministers (Matt. xvi. 19).

II. An exhortation to prayer for the help of the Holy Spirit towards true (full) repentance, resulting in—

(a) Acceptance of present service.

(b) Continued amendment of life.

(c) Final entrance into joy.

Explanatory.—"Father of our Lord Jesus Christ," so addressed to show God's love (Rom. viii. 32). "*Desireth not the death,*" none necessarily lost by any decree of God (Ezek. xviii. 23, 32; 1 Tim. ii. 3, 4). "*Truly repent,*" a condition without which absolution cannot be obtained. Repentance includes not only sorrow for sin, but change of heart and amendment of life as a result; hence urged to be prayed for after declaration of absolution. "*Pure and holy,*" gradually becoming so by the power of the Holy Spirit.

CHAPTER III.

THE LORD'S PRAYER.

Historical.—The First Prayer Book of Edward VI. began with the Lord's Prayer, as did the old service books ;—the compilers wishing to make such changes only as the purifying and re-arrangement of them, in accordance with the principles of the Reformation, rendered necessary. The present order, arranged in 1552, is, however, more appropriate. The congregation having joined in confession of sin, and been encouraged by the absolution pronounced to the truly penitent, are enabled to claim God as their reconciled Father, and approach Him in prayer and praise. And no words could be more suitable, in which first to address Him, than those given us by His own Son.

Formerly this prayer was said inaudibly, in a low voice, by the priest alone, who, as in the Roman Church still, only raised his voice at the end, that the people might know when to join with him in the last petition, "deliver us from evil." This was not the custom in the old Greek and Gallican Churches ; and, following these, the rubric in 1549 directed the minister to repeat it aloud in this place. The present rubric, which directs the people to repeat it *with* the minister, was added in 1661.

Note that the rubric* directs the Confession to be said, sentence by sentence, *after* the minister, but the Lord's Prayer *with* him.

The wording of the Lord's Prayer is taken from the King's Book, 1543, and is slightly different from the rendering of the Authorized Version, where for "trespasses" we read "debts." In the Revised Version the last petition is rendered "deliver us from the evil *one*," and the Doxology omitted in S. Matthew, the marginal note stating, however, that it is found in many authorities. This Doxology, which was in S. Matthew's Gospel and in the Liturgy of the Eastern Church, was added to the Lord's Prayer

* "*Rubric*" literally means a direction written in red letters.

here and in the post-communion service in 1661, but omitted from it in other places, because not found in St. Luke's Gospel or in the Roman use. Here it is most appropriate after the Absolution and introductory to the service of praise. The Lord's Prayer occurs twice in the Morning and Evening Prayer—here, and after the Apostles' Creed (where, however, in morning service its use is optional when the Litany is said)—once in the Litany, and twice in the Communion Service. The American Prayer Book omits it altogether after the Creed.

Analysis.—The prayer consists of—

1. The Address, stating God's relation to man.
2. The Petitions, showing man's dependence on God.
3. The Doxology or ascription of glory.

Explanatory.—That it is also adapted for public worship as an intercessory prayer is shown by the words "our," "us," &c. Our Lord has left us another type of intercessory prayer in S. John xvii., as well as of more personal prayer in that used in His agony in the garden (S. Matt. xxvi. 39-42), when more than once He repeated the same words with increasing earnestness. "*Our Father*," as having (1) created us; (2) made us sons by adoption and grace.

Note, our Lord never says "*our*" Father when speaking of God's relation to Himself and us, but always preserves the distinction between our sonship and His own, as "My Father and your Father, and to my God and your God." (S. John xx. 17.)

The petitions are of a twofold character: in the first three we ask that we may fulfil the purpose for which we are created; in the other we ask the means to fulfil this end. One petition only refers to our bodily needs, "*daily bread*." *Hallowed*, &c.—Held in reverence, as holy everywhere. *Kingdom*, &c.—Kingdom of God in Scripture means (a) His providential government in the world—*i.e.*, the *natural* kingdom (Dan. iv. 25); (b) reign of grace in the heart—*i.e.*, the *moral*, spiritual kingdom (S. Luke xvii. 21; Rom. xiv. 17); (c) enjoyment of future glory—*i.e.*, the *eternal* kingdom (2 Peter i. 2; S. Matt. xxv. 31). That referred to in the petition is (b) as leading to (c). *Thy will*, &c.—Not

in the same *degree* as in heaven, but that a *like* spirit of obedience and submission to God's will may be cultivated.*

THE RESPONSES.

Historical, &c.—The Responses—so called because the people respond or answer the Minister—include (a) the *Versicles*, or little verses, (b) the *Gloria Patri*, and (c) the *Hallelujah*. They are designed to quicken the devotion of the people by giving them a due part in the service, and teaching them to realise that they are, each one, personally engaged in the public worship of God, and not merely present at it. This is a great privilege, and one which cannot be enjoyed, to the same extent, by any congregation which has to depend on the arbitrary will of one man for the words of prayer or thanksgiving.

(a.) *The Versicles* begin the service of praise, and are probably part of the Apostolic ritual. They have been used in the Western Church since the sixth century at least. The first is taken from Ps. xi. 15, and the second, which is also found in the Anglo-Saxon offices, is from Ps. lxx. 1, and occupied a similar position in the Sarum Breviary, though it has been omitted in the American Prayer Book. The words "my" and "me," in the original, were in 1552 changed into "our" and "us," as more suitable for congregational use, when the prayers are primarily those of the Church rather than of individual application. Worshippers, therefore, who neglect to join audibly in the responses, not only disregard the rule of the Church's service, and deprive themselves, thus far, of that privilege and aid to worship which our Liturgy affords, but also act inconsistently in asking God to "open their lips" that they may praise Him, and then deliberately keep them closed and remain silent.

(b.) *The Gloria Patri* is of a like character to the three-fold Doxology of the Seraphim in Isaiah vi. 3. The distinct title of the Three Persons in the Godhead having been given by our Lord in the Baptismal formula (S. Matt. xxviii. 19), the Christian Church has ever since, and almost

* For a full explanation of the Lord's Prayer see the writer's "Church Principles on the Basis of the Church Catechism." Price 1s.

in the same terms, used the Doxology, *Gloria Patri*, in the worship of the Triune God. We early meet with it in the form, "Glory be to the Father, by the Son, and through the Holy Ghost," which—to express the doctrine of the Trinity more fully—was changed into "Glory be to the Father, and to the Son, and to the Holy Ghost, now and for ever, world without end"—the form still used in the Eastern Church. In the sixth century the Western Church added the response, "As it was in the beginning, is now," &c., to express more clearly the Church's faith in the pre-existence of Christ (S. John viii. 58), and guard against the heretical opinions of that day—opinions which are represented at present by those of the Unitarians. This noble formula of praise is used frequently in our service. In it, in common with the whole Church throughout the world and in all ages, we glorify the Trinity in Unity.

(c.) The *Hallelujah* (Rev. xix. 10) is found in all Liturgies; under its form, "Praise ye the Lord," the Minister exhorts the people. "The Lord's name be praised," was added in 1661, from the Scotch Liturgy of 1637, when the term "Hallelujah" was omitted, though it stood in the First Prayer Book of Edward VI., as the response from Easter to Trinity.

THE VENITE.—PSALM XCV.

Historical.—This anthem suitably begins the service of praise. It is called the "*Venite*," from the first word of the Latin version of the Psalms in the old offices, it being customary to name documents according to their first words—hence, "*Te Deum*," "*Benedicite*," "*Creed*," &c. This psalm is called in Henry VIII.'s Primer, "a song stirring to the praise of God;" it is also known as the "Invitatory Psalm," or an invitation to praise God, though the "Invitatory" proper was an anthem prefixed to it in the old office, and sung, in part at least, after each verse. This practice was discontinued in 1559, and the psalm placed in the Prayer Book without the Invitatory. It was sung in the Temple service, and is still used in the Synagogue worship on Friday evening, as an invitatory psalm, preparatory to the service on the Jewish Sabbath.

It has been used in Christian worship from the earliest times, and in a similar position as in our Liturgy; as we learn from S. Athanasius, 340, the Liturgy of S. Chrysostom and Basil, 350, and others. The Western Church uses the whole psalm, the Eastern Church a shortened form of it. In the American Prayer Book the first seven verses only are found, with two verses added from Psalm xcvi. 9 and 13.

Analysis.—It contains 11 verses and consists of:—

- (a) An invitation to praise and thanksgiving (1, 2), with reasons for so doing (3, 4, 5);
- (b) an invitation to worship (6), and reason for so doing (7);
- (c) a remonstrance against disobedience (8), with an historical illustration of the evil effects of hardening the heart (9-11).

Note how well our service corresponds to the fourfold character of true worship, as described, not only in the Address, but also in the inspired Psalms—we have psalms of praise, words of thanksgiving, prayer, and the reading of God's Word, all in due order and proportion.

Explanatory.—The Venite is in the words of the Prayer Book version, which is that of the "Great Bible," 1539:

- v. 1. "*Strength of*"—"rock of" in Authorised Version.
- v. 2. "*His presence*," shows the psalm composed for public worship. Note God's presence with His worshipping people (2 Kings xix. 15), and Christ's promise (St. Matt. xviii. 20).
- "*Shew yourselves glad*"—make a joyful noise; in his presence is fullness of joy (Ps. xvi. 11).
- v. 3. "*The corners*"—the deep places (A.V.) "strength of the hills"—"heights of the mountains," in R.V.
- v. 6. "*Worship, bow down, and kneel*"—observe the posture in worship.
- v. 8. "*To-day if ye will hear*"—"to-day, oh that ye would hear" (R.V.); "*as in the provocation ...temptation in wilderness*"—"as at Meribah ...in day of Massah" (R.V.)
- v. 9. "*Proved me*"—tested my long-suffering and forbearance.

v. 11. "*Unto whom*"—wherefore (R.V.)... "*my rest*," reference to (*a*) rest from travel on entering Canaan, and (*b*) to a Sabbath of rest for the people of God in heaven (Heb. v. 4).

This, originally a Jewish hymn, has appended to it the Christian Doxology, and is thus adopted by the Christian Church as her own, to be used each day as the rubric directs, except on 19th day of the month, when it forms part of the regular Psalms, and on Easter Day, when another special anthem is appointed, composed from 1 Cor. v. 7, 8; Rom. vi. 9-11; 1 Cor. xv. 20-22; and printed before the Collect for Easter Day.

CHAPTER IV.

THE PSALMS.

Historical.—That many of the Psalms were composed for public worship, and were sung in the Temple Service, and accompanied by music, is very evident, not only from the directions to the "Chief Musician," which is prefixed to at least 55 of them, but also from many passages in other books of Scripture, *e.g.*, 2 Chr. v. 13, xxix. 27-30; Ezra iii. 11; Neh. xii. 46, 47, etc.

We know also, in the time of our Lord, that the Psalms formed a considerable portion of the ritual of the Jewish worship, and that the people were thus very familiar with them; hence we can readily understand how they at once, as expressions of devotion, obtained a position in the public service of the Christian Church, which they still retain (1 Cor. xiv. 26; Eph. v. 19; Col. iii. 16). Indeed, so often were they used in the Apostolic Church, that, we are told, the poorest Christian could say them by heart, and sing them as he laboured in the field. St. Basil, who was born about 330, and became Bishop of Cæsarea, says, in describing the form of worship prevalent at and before his day: "The people rise from prayer, and proceed to psalmody, dividing themselves into two parts and singing

by turns." Thus we find that the custom of singing the Psalms, alternately, or verse by verse, responsively as we do now, is as old as the Christian Church—indeed older, for they were thus used in the Temple service. So that here, as in other matters, our Church, in repeating the Psalms verse by verse alternately, not only helps the devotion of the worshippers, but is also in full accord with the universal practice of the early Christian Church.

In the Eastern Church the Psalter was divided into twenty portions, one to be read each day; but in the Western Church the division was into seven portions, called *nocturns*, one to be read daily, thus repeating the whole Psalter once each week. The Western Church repeated the Doxology after each Psalm, as at present, and the Eastern Church repeated it at the end of each group of Psalms, which formed a division.

In 1549, as explained in the Preface to the Book of Common Prayer, it was found that the division into *nocturns* was unsuitable, not only because it would lengthen the service too much to read the whole Psalms over once each week, but because they had been so interrupted with "antiphones," or short ejaculations of prayer and praise, and otherwise encumbered with various rules and changes in the service, as practically to prevent them ever being read through. Therefore, the compilers of our Liturgy divided them into thirty portions and omitted all antiphones, invitatories, etc., except the Doxology, so that the whole of the Psalms might be read through uninterruptedly every month, each day having its own fixed portion. This arrangement into a monthly course, which is peculiar to our Liturgy, has been most beneficial in its results in making this portion of God's Word familiar to the people.

In the American Church the monthly division is retained, but there is also an alternative division, or rather ten "selections of Psalms," to be used instead of the Psalms for the day at the discretion of the minister. Each selection contains two, or at most three, selected Psalms or selected portions of Psalms, and the rubric directs, that "at the end of every Psalm *may* be said the *Gloria Patri*, and at the end of the whole portion or selection *shall* be said the *Gloria Patri* or else the *Gloria in Excelsis*," which is here inserted from the Post-Communion Service "

“ Note that the Psalter followeth the division of the Hebrew and the translation of the Great Bible set forth and used in the time of King Henry VIII., and Edward VI.” Our present Authorised Version was not published till 1611, or 71 years after the other version of the Great Bible, and at the revision of the Prayer Book in 1661, it was thought wise not to change the Psalms, which 120 years’ use had made familiar to the people, particularly as the translation was accurate, and the rhythm well adapted for singing. The Epistles and Gospels, with which the people are less familiar, were, however, in 1661, changed into the language of the Authorised Version.

Explanatory.—The use of the Doxology after each Psalm seals, as it were, the Christian sense in which the Church uses them in her services. Many of the Psalms are primarily the language of Christ and His Church, descriptive of their mutual relations, rather than of the feelings of individual Christians; though the truly devout will often adopt them in their individual communion with God. This knowledge of their primary use in the Church’s service will enable each worshipper to use, freely, every expression in them, however exalted, when he remembers that they refer not so much to his own personal feelings as to those of the Church of which he is a member.

A comparison of the Prayer Book version of the Psalms with the Authorised and Revised versions, will often give a clearer insight into their meaning. The following may serve as examples, and include the more important differences:—

- Ps. ii. 1, 8, and elsewhere, *heathen*=nations, R.V. ix. 5; cv. 2.
- iii. 3. *Defender...worship*=shield...glory.
- iv. 2. *Leasing*=falsehood, R.V.=lies, v. 6.
- vi. 5. *The pit*=grave (A.V.) sheol, R.V., as elsewhere.
- vii. 17. *Travail*=mischief.
- ix. 14. *Ports*=gates.
- x. 4. *Neither is God in, all his thoughts*=all his thoughts are, There is no God, R.V.
- x. 9. *Ravish*=catch.
- xi. 6. *Alloweth the righteous*=trieth the, &c.

- Ps. xii. 1. *Minished*=fail. 3. *Deceitful*=flattering.
 xii. 4. *We are they that ought to speak*=our lips are our own.
 xiv. 5, 6, 7. Omitted in A.V. and R.V.
 xvi. 11. *Hell*=sheol, R.V. as elsewhere, cxvi. 3.
 xviii. 4. *The pains of hell*=the cords of sheol, R.V.
 xviii. 30. *Undefiled*=perfect.
 xix. 4. *Their sound*, &c.=their line, &c.
 xx. 6. *Wholesome strength*=saving strength.
 xxi. 7. *Miscarry*=be moved.
 xxii. 1. *From my health*=from helping me.
 „ 5. *Holpen*=delivered.
 xxvi. 10. *Gifts*=bribes.
 xxviii. 2. *The mercy-seat of Thy holy temple*=Thy holy oracle.
 xxviii. 9. *Wholesome defence*=a stronghold of salvation, R.V.
 xxxv. 6. *Persecute*=pursue, lxxxii. 15.
 „ 15. *Abjects*=margin, smiters, R.V.; making mouths at me=did tear me.
 „ 16.=Like the profane mockers in feasts, &c., R.V.
 xxxvii. 12. *Seeketh counsel*=plotteth.
 „ 32. *Seeth*=watcheth.
 xli. 9. *Laid great wait for me*=lifted up his heel against me.
 xliii. 1. *Give sentence with me*=judge me.
 xlv. 16. *Confusion*=dishonour, R.V.
 „ 20. *Dragons*=jackals, R.V.
 xlv. 1. *Inditing*=overfloweth, R.V.; *unto*=touching.
 „ 5.=In thy majesty ride on prosperously, because, &c.
 „ 7. *Seat*=throne.
 „ 9.=Out of ivory palaces stringed instruments have made thee glad.
 „ 10.=The queen in gold of Ophir.
 xlvii. 1. *Melody*=triumph.
 xlix. 14.=They are appointed as a flock for sheol: death shall be their shepherd; and the upright shall have the dominion over them in the morning. And their beauty shall be for sheol to consume that there be no habitation for it (R.V.)

- Ps. li. 14. *Health*=salvation, cxix. 155.
 lvi. 5. *Mistake*=wrest.
 lix. 7. *Speak*=belch.
 „ 14. *Grin like*=make a noise like, &c.
 lx. 3. *Deadly wine*=wine of staggering, R.V.
 lxvi. 2. *Be found liars unto*=submit unto, &c.
 lxxviii. 6. *He is the God that maketh men to be of one mind in an house*=God setteth the solitary in families, R.V. *Letteth the runagates continue in scarceness*=but the rebellious dwell in a parched land, R.V.
 „ 11. *Great was the company of the preachers*=the women that publish the tidings are a great host, R.V.
 „ 12. *They of the household*=she that tarrieth at home, &c., R.V.
 „ 16. *Why hop ye so, &c., &c.*=why look ye askance ye high mountains, at the mountain, which God hath desired for his abode, &c., R.V.
 „ 18. *Received gifts for men*=...among men.
 „ 30.=Rebuke the wild beasts of the reeds; the multitude of the bulls with the calves of the peoples, trampling under foot the pieces of silver, &c.
 „ 30. *Morians' land*=Ethiopia (an old word for Moors), Ps. lxxxvii. 4.
 lxxi. 6. *Monster*=wonder.
 lxxii. 6. *Into a fleece of wool*=upon the mown grass.
 „ 10. *Arabia*=Sheba. 15.
 lxxiii. 27. *In the gates of the daughter of Zion.* Omitted in both A. & R.V.
 lxxiv. 9. *Houses of God*=Synagogues of God.
 „ 22. *Simple*=oppressed.
 lxxvi. 1. *Jewry*=Judah.
 lxxviii. 10. *Harnessed*=armed. 31. *Wealthiest*=fattest 47. *Grasshopper*=locust. cv. 34, cix. 22. *Mulberry-trees*=Sycamore-trees.
 lxxxi. 2. *Lute*=Psaltery, xcii. 3; cl. 3, 8. *Waters of strife*=waters of Meribah, and cvi. 32, R.V.

- lxxxiv. 6. *Vale of misery*=valley of Baca, margin, of mulberry-trees, A.V. Valley of weeping, margin, or balsam, R.V.
- lxxxviii. 4. *Free*=cast off, R.V.
- lxxxix. 11. *Egypt*=Rahab.
- xcii. 9. *An unicorn*=the wild ox, R.V.
- xcv. 8. *Provocation... Temptation*=Meribah...Massah, R.V.
- xcvii. 4. *Gave shine*=enlightened. 7. *Confounded*=ashamed, R.V.
- xcviii. 2. *Gotten himself the victory*=wrought salvation for him.
- xcviii. 7. *Shawms*=sound of cornet.
- cv. 18. *In the stocks*=with fetters. 22.=to bind his princes at his pleasure, &c.
- cvi. 16. *They angered Moses*=they envied Moses. 28. *Offerings*=sacrifices. 36. *Turned to their own decay*=were a snare unto them; *devils*=demons, R.V.
- cx. 3.=Thy people offer themselves willingly in the day of thy power; in the beauty of holiness from the womb of the morning; thou hast the dew of thy youth.
- cxvi. 10. *All men are liars*=all men are a lie, R.V.
- cxix. 8. *Ceremonies*=statutes. 70. *Brawn*=grease. 113. *That imagine evil things*=that are of a double mind, R.V. 114. *Defence*=hiding-place.
- cxx. 3. *Hot burning coals*=coals of juniper.
- cxxii. 2. *Quick*=alive, R.V.
- cxxv. 3. *The rod of the ungodly*=the sceptre of wickedness, R.V.
- cxlix. 18. *If I tell them*=If I should count them, R.V.
- cxliv. 14. *No leading into captivity*=no breaking in or going out.
- cxlviii. 10. *Worms*=creeping things.
- cxlix. 3. *Tabret*=timbrel.
- cl. 1. *In his holiness*=in his sanctuary.
- cl. 2. *In his noble acts*=for his mighty acts.
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CHAPTER V.

THE LESSONS.

Historical.—The reading of the Law and the Prophets formed part of the Synagogue worship (Acts xiii. 27 ; xv. 21), and the custom of reading the Holy Scriptures in the public service of the Church was at once adopted by the early Christians. Justin Martyr, who lived about 140, gives an account of the mode of conducting public worship prevailing in his day, which included the reading of the memoirs of the apostles as well as the writings of the prophets (Col. iv. 16). We learn also from the records of the fourth century—the canons of the Council of Laodicea, 361, the third Council of Carthage, 397—that all the books of the Old Testament were read in the church as well as the New ; while S. Chrysostom, 396, shows that a Calendar of Lessons was already adopted, and a fixed course or rule for reading laid down ; the Book of Genesis being then, as now, read in Lent, and the Acts of the Apostles between Easter and Pentecost.

Formerly, in the early English Church, the Scripture portion consisted of only a few verses at a time, and these portions, too, interrupted by the reading of homilies, lives of the saints, or anthems.

In 1549, however, an important change was made, not only increasing the quantity of Scripture to be read, but also making the reading continuous.

It was not, however, until 1559 that a regular Table of Sunday Lessons was drawn up, which, with very few changes, remained in use till the New Lectionary of the English Church was drawn up in 1871, and of the Church of Ireland in 1873.

The Lectionary of the Church of Ireland adopts that of the Church of England for the First Lesson Proper for Sundays, making few other changes in the Daily Lessons from the Old Testament than those rendered necessary by the omission of the Apocryphal Books.

In the New Testament Lessons, the difference is also very slight, and arises from the Church of Ireland including

in the Lectionary the whole of the Revelation of S. John, the Church of England including only a few selected chapters.

In no other branch of the Christian Church does Holy Scripture hold such an important position in the public services of the Church. In none is God's Word so much read and so honoured. It is not left to individual caprice what portions of Scripture shall be read to the people ; but by her fixed Lectionary she provides that the whole counsel of God shall be read in due order to her children, honouring also that Word by leaving it to convey its own meaning without comment when being read.

Analysis.—The principle on which the Lessons are appointed is easily understood. The First Lessons are always taken from the Old Testament, which is read through once each year. The Second Lessons are taken from the New Testament, which is read through twice yearly ; special Lessons appropriate to the various festivals and holydays being selected for each.

I.—The First Lessons, however, are arranged in two distinct courses. One—

(a) For daily use ; and the other (b) for Sundays.

(a) In the Daily Lessons from the Old Testament, Isaiah—"the Gospel Prophet"—is appointed to be read in connection with the season of Advent, the beginning of the Church's year. The time occupied in reading Isaiah extends from 19th November to 31st December. The reading of the Book of Genesis commences on 1st January, and the other books are taken in due order.

(b) The Lessons from the Old Testament proper for Sundays—arranged as a separate course in 1561—now begin with selected portions from Isaiah for the season of Advent, while the Book of Genesis, telling of man's fall, is read from Septuagesima Sunday as a preparation for the season of Lent—a position in the calendar which it has occupied from the earliest times, as we gather from S. Chrysostom and other

sources. Selected chapters or portions, from the other books, are then read in order.

In churches in which there are more than two services on Sunday, the appointment of two alternative First Lessons has proved very convenient.

II.—For the Second Lessons, the New Testament is read through twice each year—once in the Morning and once in the Evening Service—without any break, save where special lessons appropriate to holydays occur.

The first of January, the Feast of the Circumcision, has its special Lesson. The reading of S. Matthew's Gospel, therefore, begins in Morning Prayer on 2nd January, and for Evening Prayer on 6th July; thus ensuring that for each day when a lesson from the Gospels is read at Morning Service, one from the Acts of the Apostles or the Epistles is read at the Evening Service, and *vice versa*—an arrangement the best possible, and most suitable for edification.

The Book of the Revelation of S. John is read continuously from 17th to 31st December, at both Morning and Evening Service.

III.—Lessons for Saints' Days and Festivals are chosen wholly in reference to the subject of the day. When, however, a movable and fixed holyday happen to fall on same day, the chapter relating to the holydays in connection with our Lord's life are to be read. For example, should Ash Wednesday and S. Matthias' Day—or should Monday or Tuesday in Whitsuntide and S. Barnabas' Day—or Good Friday and the Annunciation of the Blessed Virgin—or Ascension Day and S. Philip and S. James—happen to coincide, the lessons relating to the former days would be read.

Upon special occasions, and when Evening Prayer is said at different times in the same place of worship, the Second Lesson at the second service may be any chapter from the Gospels, selected at the discretion of the minister, except on a Sunday for which alternative Second Lessons are specially appointed in the Table.

CHAPTER VI.

THE CANTICLES.

Historical.—Here, as elsewhere, our service is in accordance with the practice of the early Christian Church. S. Paul (Eph. v. 19 ; Col. iii. 16) speaks of psalms, and hymns, and spiritual songs as suitable for instruction and worship. Our Lord and His Apostles so used them (S. Matt. xxvi. 30), and the first Christians employed them largely in their public worship.

Pliny, writing to the Emperor Trajan about 70 years after the death of Christ, says of the Christians that “they recite a hymn among themselves by turns to Christ as God;” from which we learn also that the chanting was antiphonal or responsive. The Council of Laodicea, 360, prescribed that psalms and lessons should be alternate—a practice which we find in the Ritual of the Church of Lyons, 499.

The use of canticles or odes was more frequent in the Eastern than in the Western Church ; but, as a rule, the reading of God’s Word was always followed by responses, indicative of praise and thanksgiving—a practice fully in accordance with a reasonable service. The reading of Holy Scripture not only instructs the congregation in God’s will, but tells also of His wondrous works and His Divine attributes, and is thus an act of worship which fifty finds expression in songs of praise and adoration.

In the Office of the Greek Church, amongst the nine odes appointed for Lauds are the *Benedicite*, *Magnificat*, and *Benedictus*. We find the *Benedicite* amongst the seven Canticles from the Old Testament still retained in the Roman Breviary for Lauds ; while from the New Testament the *Benedictus*, *Magnificat*, and *Nunc Dimittis*, are respectively to be said daily at Lauds, Vespers, and Compline ; these being the names by which an early Morning Service, an Evening Service, and a Service at bed-time to complete the day, were respectively called. Prime being the name by which a later Morning Service was called.

In the early English Church a canticle or psalm was sung after each Lesson. In 1552 two alternative canticles

or psalms were appointed. In the Scottish Prayer Book the 23rd Psalm was substituted for the *Benedicite*, and in 1878 the Irish Prayer Book was enriched by the addition of the 148th Psalm after the *Benedicite*. Thus, the Canticles retained in our Prayer Book are those which are common to the principal Liturgies of universal Christendom, and used from the earliest times in almost the same positions in which they now stand.

Explanatory.—The term “Canticle” is now generally limited to those poetical portions of Holy Scripture which, in addition to the Psalms, find a place in the Church’s service, the *Te Deum* and *Benedicite* being the only uninspired compositions to which the name is applied, though the term has a much wider meaning. In the Septuagint Version and in the Vulgate the term “Canticle” is applied to some of the Psalms—109, 67, 91, 92, &c. S. Augustine and S. Jerome, with S. Chrysostom and others, seem to place the distinctions between a psalm and canticle, in that the former was sung to instrumental music, and the latter with the voice alone; a hymn being a more direct form of praise to God than either.

THE TE DEUM.

Historical.—The *Te Deum*, so called from the first words in the Latin Version, is the grandest uninspired hymn we possess, and in its present form comes to us from the fourth century, though portions of it can be traced to much earlier date. The earliest notice of it is in the Rule of Cæsarius, who died 542; it also appears in an Office Book of the Abbey of Bangor, in the Co. Down, known as the Bangor Antiphonary, now in the library at Milan. As this antiphonary came from the famous monastery of Bobio, in the Apennines, founded by S. Columbanus, an Irish saint, born about 539, and for some years a resident in the Monastery of Bangor, we may infer the *Te Deum* was also included in his rule. There are portions of it traceable to the time of S. Cyprian, 252; indeed, verses 7, 8, 9 are almost identical with a passage found in his treatise *de Mortalitate*. The author is unknown; the earliest mention of it being in the Rule of Cæsarius, Bishop

of Arles, it has been attributed, and probably rightly, to Hilary of Arles, 429, to whom many also attribute the Creed of S. Athanasius. An old tradition states that it was composed by S. Ambrose and S. Augustine at the baptism of the latter, but it was probably well known before that date; the music for it—the Ambrosian Chant—may have been composed by S. Ambrose. Its title in the old English Offices, “The Song of Ambrose and Augustine,” and that in the two Irish manuscripts, embodies the tradition. In the early English Church it was used at Matins. In 1549 it was appointed to be said daily, except in Lent, when the “*Benedicite*” was to be used; but this restriction was removed in 1552.

Analysis.—Though no Greek Version has been yet found, much of its contents is traceable to Eastern sources. It consists of 29 verses, and may be considered as—(I.) A Hymn of Praise to the Triune God; (II.) A Creed; and (III.) A Prayer, combined.

I. Verses 1-10 offer praise to God:

(a) From us, as from all the earth;

(b) From cherubim and seraphim, as from all the hosts of heaven.

(c) From apostles, and prophets, and martyrs, as from the whole Church.

These verses are very similar to the Eucharistic hymn of the Liturgy of Jerusalem.

II. Verses 10-19, as a Creed or confession of belief, in which (a) the whole Church acknowledges each person of the sacred Trinity; (b) the pre-existence, incarnation, death, resurrection, ascension, and second coming of the God-Son.

III. Verses 19-29 contain a prayer to Christ, for help here and glory hereafter for His redeemed, concluding with the expression of a personal and individual application of that praise and prayer thus offered by the Church—“In Thee have I trusted: let me never be confounded.”

Explanatory.—The rubric does not direct the Doxology to be used after the *Te Deum*, as it is a Doxology in itself.

v. 1. We praise Thee as God.

v. 4. *Continually do cry* (Rev. iv. 8); “*Cherubim and Seraphim*”=different orders of angels.

- v. 5. *Sabaoth*=hosts (Isaiah vi. 3; 1 Sam. xii. 3; and 1 Kings i. 19).
- v. 9. *Noble army*=white-robed army (Rev. vii. 9).
- v. 10. *The holy Church throughout the world*=the holy Catholic Church, as in Apostles' Creed.
- v. 11. *Infinite Majesty*=immense, incomprehensible. Same word as in Athanasian Creed.
- v. 12. *Honourable*=worthy of Divine honour. The word is "adorable" in the American Prayer Book.
- v. 14. *King of glory* (Ps. xxiv. 7, 10.)
- v. 16. The Irish Manuscripts have "Thou didst take upon Thee man to deliver the world." *Not abhor*, &c., in American Prayer Book=didst humble Thyself to be born of a Virgin.
- v. 17. *Sharpness of death*; in allusion to 1 Cor. xv. 55, 56—"O death, where is thy sting?"
- v. 21. *Numbered with Thy saints*. Some early English Versions read—rewarded with Thy saints.
- vv. 22, 23. Identical with Ps. xxviii. 9, Vulgate and Septuagint Versions. *Govern them*=feed them.
- v. 27. Identical with Ps. cxxiii. 3.
- v. 28. *Lighten*=the old form for alight (*fiat*, Latin), which proves that the English version of the *Te Deum* in the Prayer Book is taken from a very ancient translation made long before the Reformation and current in the Church, although not now found elsewhere. Note the difference from "*Lighten* our darkness" in Third Collect, Evening Prayer.
- v. 29. In reference to Ps. xxii. 5—"They trusted in Thee and were not *confounded* = ashamed (R.V.)

THE BENEDICITE, OMNIA OPERA.

Historical.—The *Benedicite* is also named "*The Song of the Three Children*," as it was believed to be sung by Shadrach, Meshach, and Abed-nego, when cast into the

burning fiery furnace. Though not in the Hebrew Scriptures, it is found in some editions of the Septuagint, between the 23rd and 24th verses of Daniel iii., and was very early used in the public worship of the Christian Church. The Council of Toledo, 633, commanded it to be so used under pain of excommunication. S. Cyprian and Rufinus of Aqueleia, 390, quote it as Scripture. It appears in the old English Psalter, and has always found a place in the Lauds of both the Eastern and Western Church. In 1549 it was placed in its present position as an alternative to the *Te Deum* during Lent; but this limitation was removed in 1552, and the words "or this canticle" prefixed, which left it at the discretion of the minister when to use it. Ps. xxiii. is inserted in the Scotch Prayer Book instead of the *Benedicite*. The last verse of this canticle is omitted in the American Prayer Book; and in 1878 the Church of Ireland added Ps. cxlviii. as an additional canticle after the First Lesson.

Analysis.—The individualizing of all parts of creation, which runs through the 32 verses of this canticle, emphasizes the universal duty of the universe to praise its Creator.

1. The whole creation is included under the "works" and "angels," or living messengers, in vv. 1, 2.
2. These "works" are individualized in vv. 3-22.
3. The living creatures embrace (a) the inhabitants of the sea and air and earth (vv. 3-25), (b) the human race, including the living and righteous dead (vv. 26-32), represented by Ananias, Azarias, and Misael, the Shadrach, Abed-nego, and Meshach of Daniel i.

The Doxology is added, and gives a Christian character to this ancient Jewish hymn.

LAUDATE DOMINUM (PSALM CXLVIII.)

Historical.—In the old English uses the *Benedicite* was naturally placed in Lauds before this Psalm, from which it was probably composed, the lines of thought and expression being similar. At the revision of the Prayer Book by the Church of Ireland in 1878, this Psalm, in the Prayer Book Version, was added as a third canticle; and the words "or this Psalm" prefixed leaves to the minister the choice as to which of the three he shall use.

Analysis.—The Psalm consists of two portions—(a) the first six verses, in which all the heavenly creatures—animate and inanimate—are called upon to praise God their Creator; and (b) the remaining verses appeal to all earthly things to join in a like strain of praise to Him who is above all.

Explanatory :—

- v. 1. *Of heaven*=from heaven, A.V.; as upon earth =from earth, in verse 7. "*In the height*" is synonymous with heaven, as Job. xvi. 19.
- v. 3. *Stars and light*=stars of light, A.V. Job xxxvii.
- v. 4. *All ye heavens*=ye heavens of heavens.
- v. 5. *He spake the word and they were made* is not in the A.V. or R.V. in this place, not being in the Hebrew text, though it is found in the Septuagint; the words, however, are identical with those in the Hebrew text of Ps. xxxiii. 6.
- v. 8. *Vapours*=smoke.
- v. 10. *Worms and feathered fowls*=creeping things and flying fowls, A.V.
- v. 14. *All His saints shall praise Him,...even the people that serveth Him*=the praise of all His saints...a people near unto Him, A.V.

BENEDICTUS.

Historical.—The *Benedictus* is the song of Zacharias when, at the circumcision of his son, John the Baptist, his speech was miraculously restored to him, as recorded in S. Luke i. 68-79. It is a noble expression of praise and of prophecy, the last of the old dispensation, the first of the new, uniting both. It has been from the earliest times adopted by the Christian Church as an expression of thanksgiving for the fulfilment of His promised mercies in redemption, as recorded in the New Testament.

In the morning office of the Greek Church it followed *Magnificat*, and it has been said at Lauds daily throughout the year in the Western Church. Its position after the Lesson is traceable to S20. It appears as a Sunday Canticle in the ancient Church of England, and was appointed in 1549 as the only Canticle after the Second Lesson; but

in the revision of 1552, when an alternative hymn was appointed after each Lesson, the *Jubilate* was added here. The rubric directs that the *Benedictus* is not to be used here, when it shall happen to be read as the Chapter for the day, or for the Gospel on St. John Baptist's Day, that is, on 25th March and 24th June.

The American Prayer Book contained but the first four verses of this hymn, which is placed after the *Jubilate*, and without the Doxology. In the revision of 1886, however, the whole hymn was inserted.

Analysis.—It consists of 12 verses, and is divided into

- (a) A thanksgiving for redemption in fulfilment of prophecy (1-6).
- (b) A statement of the purposes of that redemption, and the character and duration of our consequent service (6-8) ; and
- (c) A prophecy of light and peace, as the result of His advent for whom John was to prepare the way (8-12).

Explanatory.—Note that the version of this hymn,—as indeed that of the other portions of the New Testament, in the order of Morning and Evening Prayer—differs slightly from the Authorised Version, and also from the Great Bible, from whence the Psalms are taken.

- v. 2. *A mighty salvation* = a horn of salvation, A.V. = the Saviour. Verse 3 forms a parenthesis in R.V., which has in verse 4 "*salvation*" instead of "that we should be saved."
- v. 5. *To perform*, &c. = to show mercy to our fathers, &c., R.V.
- v. 10. *For the remission* = in the remission, R.V.
- v. 11. *Dayspring from on high hath visited us* = shall visit us. R.V. margin states many ancient authorities read "hath visited." *Dayspring* = Christ the Sun of righteousness (Mal. iv. 2).

JUBILATE DEO.—PSALM C.

Historical.—The *Jubilate Deo*, or Psalm C., is specially adapted to public worship, and was written for a liturgical service. Its title is "A Psalm of Thanksgiving," or "A Psalm for the Thank Offering," and it was so used

by the Jews. In the early English Church it was one of the Psalms at Lauds for Sundays, to be used before the Lesson. In 1552, however, it was placed as it is now, not having been inserted in the First Prayer Book of Edward VI.

Analysis.—It consists of two parts, one (*a*) a call to all lands to unite joyfully in the public worship of God the Creator; the other (*b*) adding as a reason His gracious and merciful character.

Explanatory :—

- v. 2. And not we ourselves:* the R.V. adopts the reading, "And we are His," placing the present reading in the margin.
- v. 3. Enter His gates with thanksgiving,* R.V. margin, "with a thank offering." We should be careful to contribute to His service, as God has enabled us, and not offer unto Him that which costs us nothing. See 2 Sam. xxiv. 24. *Speak good*=bless; *gracious*=good; *truth*=faithfulness, R.V.

CHAPTER VII.

THE APOSTLES' CREED.

THE beautiful symmetry and sequence of our matchless liturgy is again seen in the position which the Apostles' Creed occupies in the service. What place could be more appropriate? As "faith cometh by hearing" (Rom. x. 17); as "he that cometh to God must believe that He is" (Heb. xi. 16); and as "they cannot call on Him in whom they have not believed" (Rom. x. 14)—hence it is that after the Lessons we stand forth to express our belief in the Triune God, whose word we have heard, and to whom we are about to present our petitions and prayers. Nor should the great practical blessing, which results from the daily repetition of these "articles of our belief" be overlooked—for this very act is a preservation of our faith, as well as an acknowledgment thereof.

Historical.—The origin of Creeds is easily traced to the simple confession of faith made in baptism, and their

enlargement to the necessity of guarding the truth from heretical opinions which were early put forth.

The Apostles' Creed is a simple statement of doctrinal facts, and is so called because it contains the doctrines taught by the apostles.

The tradition that it was composed by the apostles is a very old one, but of very doubtful authority, though there can be no doubt that some such summary of Christian doctrine existed in apostolic times, for S. Paul often refers to it as "a form of doctrine" (Rom. vi. 17), also xvi. 17; "according to the rule" (Gal. vi. 16); "the form of sound words" (2 Tim. i. 13); &c.

Creeds were also looked upon as symbols or watchwords, and jealously guarded from all who were not under instruction, "lest a profane hearer should hold the secrets of God;" hence they were committed to memory rather than written. In the works of Irenæus, 177, we meet with the first extended Creed, from which time the various Creeds in use in different branches of the Church are nearly alike in substance. We meet with the Apostles' Creed, the Creed of the Western Church, in the works of Rufinus of Aquileia, 390, in almost its present form. It appears in the works of a French bishop, 750, in the exact words in which we now have it. The controversies which arose after 390 rendered necessary the following additions, which were gradually made, as a fuller statement of the truth:—*"Maker of heaven and earth;" "from the dead;" "Catholic;" "the communion of saints;" "the life everlasting."*

The custom of repeating a formula of belief in the daily service of the Church can be traced back to the fifth century; but not till the ninth century do we find this custom in reference to the Apostles' Creed. We early find it as part of the daily office in the Anglo-Saxon Church. It was customary, however, for the priest, at the beginning of Prime and Compline, to recite it privately until the words, "the resurrection of the flesh," when he raised aloud his voice, and was answered by the choir, "and the life everlasting. Amen." The Creed that was publicly recited was the Athanasian Creed; it was daily used at Prime by those English Churches which adopted the use of Sarum, but was always followed by the Apostles' Creed, repeated privately as a confession of faith.

The American Church permits the Nicene Creed to be used as an alternative creed, and the rubric permitted the omission of the words, "He descended into hell," or the substitution of "He went into the place of departed spirits"—words considered to have the same meaning.

In the revision of 1886, however, the permission to omit the words altogether was withdrawn.

Analysis.—It is the simplest of our Creeds. Its twelve articles naturally group themselves into a fourfold division, as they relate to—

1. God the Father, belief in whom is the foundation of all religion (Heb. xi. 6).
2. God the Son, a belief in whose existence and office is the foundation of the Christian religion (1 John iv. 2, 3).
3. God the Holy Ghost ; and—
4. The existence of the Holy Catholic Church, with its threefold privileges :—
 - (a) Communion of its members ; (b) forgiveness of sins ; and (c) eternal life.

Explanatory :—

1. The rubric directs that the Creed shall be said by minister and people standing, thus indicating their determination to stand by and defend their faith in the Triune God.
2. The custom of bowing at the name of Jesus was very early adopted by the early Christians as an outward act by which to acknowledge the divinity of Christ, and protest against those heretics who denied it—a protest which is still necessary, in opposition to the Unitarians of the present day and others who still deny His divinity : hence our Church universally retains the custom in the formal recital of its faith. There is no express rule on the subject ; the 18th Canon of the Church of England, which enjoined the practice, was never binding on the Church of Ireland, which, however, sanctions this "customary act of reverence when the name of our Blessed Lord is mentioned in reciting the Nicene Creed." See 37th Canon.
3. The custom of turning to the east on recital of the

Creed is prevalent in many Churches, and probably arose in connection with the Jewish practice of praying toward the temple in Jerusalem (Dan. vi. 10). In the early Christian Church, when catechumens were admitted to baptism, they renounced the devil and all his works with face towards the west, and turned towards the east, to express their belief in Christ in the formula of the Church: hence the practice was generally continued when Creeds became part of the daily offices.

FATHER—as Father (*a*) of our Lord Jesus Christ (Rom. xv. 6).

(*b*) Of us, by adoption and grace (Rom. viii. 15).

(*c*) Of the universe, as made by Him (Gen. i. 1).

ALMIGHTY implies that there can be but one God (Is. xlv. 6).

JESUS CHRIST, &c. His divinity shown (*a*) by His being called God (S. John i. 1 and 14; Rom. ix. 5); (*b*) the attributes of Deity being applied to Him (Col. i. 16; Heb. i. 8-11); (*c*) by receiving worship as God (S. Matt. ii. 11; 2 Cor. xii. 8).

Pontius Pilate's name mentioned to fix the time of Christ's sufferings (Gen. xlix. 10; Mal. iii. 1).

Hell = hades, not the hell of the lost. Compare S. Luke xvi.; xxiii. 43.

HOLY GHOST. His personality. See John xiv., xv., xvi., where personal work is ascribed to Him (1 Cor. ii. 10). His divinity (Acts v. 3, 4; 1 Cor. iii. 16). His procession (S. John xv. 26).

Holy Catholic Church. Church. See definition, Art. XIX.; S. Matt. xiii. 24. Holy, because (*a*) set apart for holy purposes (2 Tim. i. 9; Ezra ix. 2); (*b*) the Holy Spirit dwells in it (Eph. v. 27).

Catholic = universal, as distinguished from the exclusive character of the Jewish Church (S. Mark xvi. 15; Rev. v. 9).

Resurrection of body, in Baptismal Service “resurrection of the flesh” (1 Cor. xv. 50; Acts xxiv. 15).*

* For a full explanation of the Apostles' Creed, see the writer's “Church Principles on the basis of the Church Catechism.”

CHAPTER VIII.

THE SALUTATION.

Historical.—The Salutation of the minister, and the response by the people, occupies its present position since 1552, having appeared in the First Prayer Book of Edward VI., as in the old service books, after the Versicles. “The Lord be with you,” is the salutation of Boaz to his reapers, (Ruth ii. 4), and is used by S. Paul (2 Thess. iii. 16). This, with the response, “And with thy spirit,” has been adopted from apostolic times in the Christian Church, as marking a transition from one part of the service to another—here from a confession of our faith, as in the Creed, to a calling upon God in prayer. Thus its position is more appropriate in our beautiful service, which is so frequently in historic contact with all that was best in the Liturgies of the Primitive Church. This Benediction can well be used to a congregation that has professed its faith in God.

The words “Let us pray,” retained from old Liturgies, here call us devoutly to our knees, and remind us of the necessity of watchful effort to keep our minds from wandering thoughts, so that we may be able to adopt as our own the Church’s prayers, and with understanding heart say Amen, and answer each response.

THE LESSER LITANY.

Historical.—The three Versicles, “*Lord have mercy upon us,*” &c., &c., known as “The Lesser Litany,” have been used from the earliest times. They are known also as the *Kyrie Eleeson*—a name retained by the Latin Church, which continues to repeat the words in Greek since their adoption from the Eastern Church. S. Benedict, 530, speaks of them in connection with the Lord’s Prayer in a similar position in the service. Each clause is thrice repeated in the Latin, and more frequently in the Greek Liturgies.

In the old service books, as in the Prayer Book of 1549, the Lesser Litany stood before the Creed, being changed to its present place in 1552.

Explanatory.—The term “Litany,” derived from the word *Litaneia*, was applied to any united supplication in the churches, but gradually came to mean, as at present, a form of alternative intercessory prayer, of a penitential character, when the people respond in a short ejaculation or prayer to each petition of the priest. The form “Lord have mercy upon us,” more than once repeated, occurs in the Psalms (cxxiii. 3 ; vi. 2, &c.), to which “Christ have mercy upon us” is added, thus making it a supplication to each of the Three Persons of the Blessed Trinity before using the words of the Lord’s Prayer. It stands, therefore, as an introduction to the service of prayer, as does the Doxology to that of praise.

The Lord’s Prayer, which follows, the rubric since 1549 directs to be said by minister, clerks, and people with a loud voice, the custom in the Latin service being for the people to join only when the priest said aloud, “Lead us not into temptation,” the former portion having been repeated inaudibly by the priest alone.

The rubric, “When the Litany is said, the minister may omit the Lord’s Prayer, and the three Versicles preceding it,” was added to the Prayer Book of the Church of Ireland in 1878. The American Prayer Book omits altogether the Lesser Litany and the Lord’s Prayer from this place.

The Doxology, which is not found in S. Luke’s Gospel, is not here added to the Lord’s Prayer.

THE VERSICLES.

Historical.—Versicles, or little verses, or texts said by the priest in the liturgy, to which the congregation responds in another short verse, are traceable to remote antiquity, as forming part of liturgical services. Cassian, 420, speaks of them, and they are found in many of the old English service books. Five of the six which we now have were selected chiefly from the Sarum Breviary, being originally taken from the Psalms. The fifth Versicle and its response, being the ancient response or antiphon belonging to the

Collect for Peace, was introduced in 1549, in place of the words "Peace be within thy walls" (Ps. cxxii. 7). The rubric directing the priest to stand was added in 1552. It does not appear in the American Prayer Book, which contains only Versicles (1) and (6), following immediately after "Let us pray."

Explanatory.—Versicle (1) corresponds to Psalm lxxxv. 7; (2) to the Septuagint version of Ps. xx. 9, and answers to the prayer for the Queen; (3) is taken from Ps. cxxxii. 9, when for "endue thy ministers," read, "Let thy priests be clothed," and for "chosen people," read "saints;" (4) is Ps. xxvii. 9, which with (3) answers to the prayer for the clergy and people; (5) to the Collect for Peace, to which it formerly belonged; and (6) is Ps. li. 10, 11, and answers to the Collect for Grace.

CHAPTER IX.

THE COLLECTS.

Historical.—The form of prayer known by the name "Collect" is peculiar to the Western Church; it differs much from the Eastern Church forms, which are often diffuse and hymn-like in their structure. To these Eastern forms, however—founded generally on the Gospels which follow them—we trace the origin of our present Collects, many of which are of great antiquity, being found in the Sacramentaries of Leo, 440, and Gelasius, 492, and Gregory, 590.

Analysis.—The chief characteristics of the Collect are apparent: its studied terseness and comprehensive brevity, its facility of expression and theological accuracy, fall little short of inspiration. In them is found expression for every human need, couched in language of highest devotion. No member of our Church familiar with her Collects, and imbued with their spirit, can fail to recognise their needful help in their communion with God.

The structure is generally threefold:—

1. The invocation of the Father, to whom is applied some attribute appropriate to the subject-matter of the petition offered.

- 2 The petition, specifying often the purpose for which it is asked.
3. The pleading Christ's merits, or an ascription of glory.

A comparison of the Collects with each other would exhibit in 1 and 2 a full statement of Christian truth, in man's relation to God, as well as man's needs and God's fulness. A few are addressed to God the Son, but none to God the Holy Ghost, as He it is who alone inspires all prayer.

Explanatory.—(a) The term *Collect* has been variously derived. There is no doubt that many of them collect and present a condensation of the Epistle or Gospel to which they are prefixed, and were evidently intended so to do; from this fact some, perhaps truly, derive the term "Collect;" (b) others from the idea that in them is collected and presented to God the petitions of the worshippers; (c) while others derive the name from the "Collecta" or assembled congregation in which the prayer is used, and, in support of this opinion, point to the fact that this term is used in the Vulgate in reference to religious assemblies—Lev. xxiii. 36; Heb. x. 25.

The Rubric—"Then shall follow three Collects: the first for the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year," &c.

THE COLLECT FOR THE DAY.

The use of this Collect connects the daily office with that of the Holy Communion, from whence it is taken, and indeed is the only connecting link between these offices. Its weekly variation also marks, for this service, the change in the events of the Church's year as shadowed forth in the Gospels whose spirit it breathes. The American Prayer Book omits the Collect for the day "when the Communion Service is read." In the First Prayer Book of Edward VI., 1549, two sets of Collects, with Epistles and Gospels, were appointed with a view to a second administration of the Holy Communion on Christmas Day and Easter Day; these, however, were omitted in 1552. The Church of Ireland,

in 1878, restored two sets for these festivals, the Collect and Epistle for the Early Service on Christmas Day being the same as that in the Prayer Book of 1549, as is also the Gospel for Early Service on Easter Day. Of 84 Collects for the day, 50 are almost verbatim translations from the old liturgies, 9 formed on ancient Collects re-modelled, 25 only being originally composed in English at the Reformation. These latter are chiefly for saints' days, as the pre-Reformation Collects for such days were largely corrupted by false doctrines and superstitious allusions; the only Sunday Collects then composed anew are those for the first, second, and third Sundays in Advent, sixth after Epiphany, and first and second after Easter.

THE SECOND COLLECT, FOR PEACE.

Historical.—This comes to us through the old Sarum Breviary, being a translation from one in the Sacramentary of Gelasius, 494.

Explanatory.—Note every expression is in accordance with Holy Scripture, as is indeed our whole liturgy. Asking for peace, we appropriately address God as the "Author of Peace" (1 Cor. xiv. 33; 1 Thess. iii. 16). *Concord*=harmony, union (2 Cor. vi. 15; Ps. cxxxiii. 1). *Standeth, &c.*, consisteth; *i.e.*, eternal life dependeth on, or hath its being in, &c. "This is eternal life, that they might know Thee," &c. (S. John xvii. 3; 2 Thess. i. 8; so used 1 Cor. ii. 5). *Service...freedom*. God's yoke is easy, His burden light (S. Matt. xi. 30; See S. John viii. 36; Rom. vi. 22). *All assaults, &c.* Outward peace is here prayed for (Ps. lix. 1), but the sense of safety begets inward peace (Ps. xxvii. 1-3).

THE THIRD COLLECT, FOR GRACE.

Historical.—This Collect comes to us from the same source as the preceding one for Peace. The Morning Service ended with this Collect until 1662. It (*a*) recognises God's goodness in bringing us to another day; (*b*) asks for His defence; (*c*) from sin and danger; that (*d*) under God's direction, our daily duties may be righteously performed. Nothing could be more appropriate than the daily use

of these two Collects in our public Morning Service, as indeed in our early private devotions.

THE ANTHEM OR HYMN.

Rubric—"Here may follow an anthem or hymn." Before the revision of 1878, the rubric was "here followeth the anthem." Our Prayer Book, as a manual of devotion, is rich in prayer and praise. In this rubric, however, it sanctions the use of other forms of praise, without prescribing the source from whence they are to be obtained, this being left to the discretion of the minister, under the sanction of the Ordinary. See Canon 5.

The Church Hymnal, issued by the permission of the General Synod of the Church of Ireland, contains such an admirable collection of hymns that it is now very generally adopted as the Church's manual of praise. The introduction of a hymn or anthem here tends to quicken the devotions of the people, as do also the responses and short prayers of our liturgy, which is so admirably arranged, that there is no monotony, but every aid to help the congregation to keep their attention continually on the Supreme Being whom we address.

The term "anthem" is derived from "antiphon;" we meet with it in Chaucer as "antem." The singing is antiphonal when the choir is divided into two parts, and sing the verses alternately—a practice early met with in the Jewish Church (1 Chron. vi. 31, if not in Exodus xv. 21), and from the first adopted in Christian worship. S. Paul speaks of "psalms, and hymns, and spiritual songs." (Eph. v. 19; Col. iii. 16.)

CHAPTER X.

INTERCESSORY PRAYERS.

MORNING Prayer originally ended with the Third Collect. Hitherto we have been asking for blessings for ourselves; but the following prayers, which were added in 1661, are of an intercessory character, being on behalf of others

They are not to be said when the Litany is read, as it contains petitions of a like nature for the Queen and Royal Family, as well as Clergy and people, but not for the Lord Lieutenant; hence the Prayer for the Chief Governor of Ireland is to be read daily here.

Such prayers are in accordance with Holy Scripture (1 Tim. ii. 1-3), and helpful also to ourselves in maintaining in us a spirit of loyalty to our Queen, and reverence for the bishops and clergy of the Church.

A PRAYER FOR THE QUEEN'S MAJESTY.

Historical.—This prayer, similar to one in the Sacramentary of Gregory, is first met with in a small book of private prayer, published in 1545. It was included in Edward VI.'s Primer, 1553, amongst "sundry godly prayers for divers purposes," and in its present form was placed in the Prayer Book at the end of the Litany in 1559, and removed in 1661 to the place it now occupies. Thus we have separate forms of prayer for the Queen in the daily service—the Litany, and the Communion Office (two forms).

Analysis.—It consists of three parts and is strictly in Collect form.

1. The invocation of the Father, to whom attributes appropriate to the subject-matter of the prayer are applied.
2. The petition, which includes a prayer for (*a*) her personal welfare—grace here and everlasting joy hereafter; and also for (*b*) her official prosperity (1 Kings i. 37; iii. 5-9).
3. Pleading the name of Christ (John xvi. 23, 24).

Explanatory.—"King of kings and Lord of lords," a title also given to the Son in Rev. xix. 16. See 1 Tim. vi. 15.

"From thy throne," &c., is the language of Ps. xi. 4.

Endue=endow=enrich, as 2 Chron. ii. 12; S. Luke xxiv. 49.

"*Wealth*"=weal=external happiness.

In the Litany the American Prayer Book has substituted the word "prosperity" for "wealth." The word "wealth" occurs in Prayer Book Version of Ps. lxix. 23, and is rendered "welfare" in A.V., and "peace" in R.V.

A PRAYER FOR THE ROYAL FAMILY.

Historical.—As Edward VI. and Elizabeth were both unmarried, no necessity for this prayer arose till the accession of James I. in 1603, when it was composed, probably by Archbishop Whitgift, and placed at the end of the Litany by the king's authority. It originally began : "Almighty God, which hast promised to be a Father of thine elect and their seed." Charles I. being without issue when he came to the throne, these words were considered unsuitable, and in 1625 were changed into : "Almighty God, the Father of all goodness" (S. Jas. i. 17); but the original words were replaced in 1632, Charles I. having then issue. In 1633, however, Archbishop Laud removed them once more, and our present form was finally adopted, probably to avoid the necessity of frequent changes, depending on the circumstances of the monarch's having children or no. The substitution also of "and all the Royal Family" for "and their progeny" made the prayer more general, being applicable to others besides direct issue. Some, however, have attributed the omission of the words "and of his elect," &c., to Archbishop Laud's aversion to Calvinism.

The prayer is somewhat like the preceding one, and Wheatly quaintly remarks : "'There is as near an alliance between this and the former prayer as between the persons for whom they are made."

A PRAYER FOR THE CHIEF GOVERNOR OR GOVERNORS OF IRELAND.

Historical.—The present Collect was inserted at the Revision of 1878, being composed from the two alternative Collects in the former book, the portion down to "his hand" being taken from the first Collect, and the remaining portion from the second. It is to be used daily.

A PRAYER FOR THE CLERGY AND PEOPLE.

Historical.—St. Paul asks for himself the prayers of the Church (2 Cor. i. 11; 2 Thess. iii. 1); and we find prayers for the clergy and people in the early Liturgies. Such prayers are also found in the old English Primers. The form we have comes to us from the Sacramentary of Gelasius, 492, through the Sarum Breviary. It was placed at the end of the Litany till 1661. It is strictly a Collect in its structure, with its address to God under appropriate attributes, its single petition, with purpose for which it is asked stated, and presented through Christ.

Explanatory.—“*Who alone workest great marvels.*” In evident allusion to the miraculous gift of the Holy Ghost at Pentecost on the first “bishops and curates” (Acts ii. 1-7); as also to the marvellous growth of the Church (1 Cor. iii. 5-7). For these words the American Prayer Book substitutes—“From whom cometh every good and perfect gift.”

Curates, that is those having the cure of souls, in which sense it is also used in Prayer for the Church Militant, and in the service for Ordination of Deacons. The Scotch Prayer Book reads—“Bishops, Presbyters, and Deacons,” and the American Prayer Book—“Bishops and other Clergy.”

“*Healthful spirit*”=the spirit which gives spiritual health (Tit. ii. 11), as “*continual dew of*” refers to daily needs (1 Cor. iii. 7; Hos. xiv. 5); that is, we ask for “preventing and sustaining grace.”

“*For thy honour,*” &c. As Christ has promised, “Whatsoever ye shall ask the Father in my name he will give it you” (John xvi. 22), His honour is pledged for its fulfilment, if asked aright.

Advocate—one who pleads with God for us, Paraclete, Comforter, or Helper (1 John ii. 1).

Mediator—one who goes between to reconcile God and man (1 Tim. ii. 5; see also Art. II.)

THE PRAYER OF S. CHRYSOSTOM.

Historical.—This prayer derives its name from the belief that it was composed by S. Chrysostom, who was the patriarch of Constantinople (396). It is found in the Liturgy that bears his name, as in that of S. Basil. It was placed in 1544 at the end of the Litany, and in 1662 at the end of the Morning and Evening Prayer.

We are indebted to the Greek Church not only for this prayer but for the doxology and apostolic blessing in the Liturgy. The Reformers, where possible, kept to ancient forms; so here, departing from Western models, they united our Liturgy with that of the Eastern Church in the daily use of this beautiful prayer, which is found only in the services of the Greek and Anglican Churches.

Explanatory.—This prayer is addressed directly to God the Son, who is reminded of His own promise (S. Matt. xviii. 20). The title "Almighty God" is frequently applied to Christ in the Revelation of S. John, as Rev. i. 8; iv. 8, &c., but nowhere else in the New Testament. In Isaiah ix. 6 He is called "the mighty God." "*With one accord*," that is, with that agreement of mind and spirit without which united prayer, or "common supplication," is impossible. "*Desires and petitions*"—all our previous prayers—referring probably also to those unspoken aspirations of the heart, as well as those presented in the language of our Liturgy. Such was Hannah's prayer (1 Sam. i. 13). Thus David thanks God for granting the quiet wish of his heart, as well as the more explicit prayer—"Thou hast given him his heart's desire, and hast not withholden the request of his lips" (Ps. xxi. 2).

"*As may be most expedient*"—just the spirit of the Lord's own prayer, "Not as I will" (S. Matt. xxvi. 39). We are often in error as to what is expedient for us in the things of this world (Phil. i. 22), but we can have no doubt in reference to spiritual blessings. How appropriately, therefore, does this Collect stand at the close of our daily prayer, summing up in its last petition all our spiritual needs—"in this world knowledge of thy truth, and in the world to come life everlasting."

2 COR. XIII. 14.

THE custom of dismissing the congregation with a blessing was early adopted in the Jewish Church, having been directed by God, who inspired the words used by Aaron in the Jewish Liturgy. "The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace" (Num. vi. 24-26). This, which foreshadowed the doctrine of the Trinity, at once gave place to a fuller expression of it in the early Liturgies of the Church, from one of which S. Paul perhaps adopts it as the special salutation and "token" (2 Thess. iii. 17) with which he closes some of his Epistles. Though used in the Eastern liturgies from the earliest times, it was not given a place in the Reformed liturgy of the Church of England till 1559. Nor was there any equivalent form, the benediction of the old Breviaries—"In the name of the Father, and of the Son, and of the Holy Ghost"—never having been included in the Book of Common Prayer.

Note the order—"the grace of our Lord Jesus Christ"—standing first, through which alone we come to the "love of God," or the "fellowship of the Holy Ghost." This variation of the order of the Persons from that in the Baptismal formula proves that "none is afore or after other."

This benediction is here used as a prayer for clergy and people; the substitution of the words, "be with us all," for the original words, "be with you all," indicates this. Indeed, it is so reckoned in the English Prayer Book, the rubric after the Third Collect including it in "these five prayers following."

THE ORDER FOR EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

CHAPTER XI.

THIS title was prefixed in 1552, that which it previously bore being "An Order for Evensong."

As the Morning Prayer was founded on the ancient offices, *Matins*, *Lauds*, and *Prime*, so the Evening Prayer combines the old offices of *Vespers* and *Compline*. Like the Morning Prayer, it originally began with the Lord's Prayer, and ended with the Third Collect; in 1552 the sentences, &c., which were prefixed to Morning Prayer, were directed to be read "likewise" in Evening Prayer, and in 1661 were printed as part of that office.

Its structure is similar to that of the Morning Service, and much of the matter is common to both.

The first point of difference occurs in the omission of the *Venite*; it was never used in any of the ancient service books as an invitatory before the Evening Psalms, its use as such in the morning applying to the whole day. As an introduction to the Evening Psalms, however, the versicle, "Praise ye the Lord," was in 1552 placed after the doxology, the response being added in 1661. The order in which the Psalms are read is similar to that for Morning Prayer, as is also that for reading the Lessons. Two Canticles are appointed after each Lesson, either of which may be used at the discretion of the minister.

THE CANTICLES.

THE MAGNIFICAT.—S. LUKE i. 46-55.

Historical.—This hymn of inspired thanksgiving uttered by the Blessed Virgin, the Church has ever used as a song of praise in her public services. As a morning canticle in the Eastern Church, and as a vesper hymn in the Western Church, it has been used from the earliest

times. Like the songs of Hannah (1 Sam. ii. 1) and of Deborah (Judges v.), it is one of exalted praise. Telling of the fulfilment of the promises "to our forefathers," and God's redeeming mercy, it suitably follows the reading of the Old Testament Lesson, and precedes the New, in which position it was placed in the First Prayer Book of Edward VI.

The American Prayer Book substituted Ps. xcii. 1-4 for the *Magnificat*; but at the revision of 1886 the *Magnificat* was restored, thus providing three canticles after the First Lesson.

Analysis.—It consists of nine verses, and is divided into two parts.

1. A declaration of thankfulness and joy (v. 1), with a statement of the cause thereof (vv. 2-4).
2. A declaration of the objects of God's mercy (v. 5), with illustrations and examples thereof (vv. 6-9).

Explanatory.—The language differs slightly from the Authorised Version, and the Revised Version makes some important changes.

- v. 1. "*God my Saviour.*" This clearly refutes the Romish doctrine of the Immaculate Conception (Rom. iii. 23; v. 12).
- v. 2. "*Regarded the lowliness*" = looked upon the low estate, R.V.
- v. 3. "*Shall call me blessed*"—so said the angel (S. Luke i. 28).
- v. 4. "*Hath magnified me*" = hath done to me great things, A.V.
- v. 7. "*The mighty from their seat*" = princes from their thrones, R.V. "*The humble and meek*" = those of low degree, A.V.
- v. 9. "*Holpen*" means to help, as Dan. xi. 34. The help here, as "the horn of his Anointed," in Hannah's song, refers to Christ. This verse in R.V. reads—
 "He hath holpen Israel his servant,
 That he might remember mercy
 (As he spake unto our fathers)
 Toward Abraham and his seed for ever."

It is read in the Second Lesson on 23rd September, when the alternative canticle should be used.

CANTATE DOMINO.—Ps. xcvi.

Historical.—This may be used as an alternative canticle, except on 19th day of the month, when it is read in the Psalms for the day. It was placed here in 1552, though it had not been previously used in any of the old service books. Amalarius, 820, notices the occasional use of a responsory Psalm instead of the *Magnificat*.

Analysis.—The twofold division of this Psalm is evident.

1. vv. 1-4 being a call to praise, with the reasons therefor set forth. This portion is very similar to the preceding *Magnificat*.
2. vv. 5-10. A repetition of the call, particularising the manner in which it is to be obeyed, and by whom, this portion being not unlike the *Benedicite* in expression and spirit. See also Ps xcvi.

Explanatory:—

- v. 1. "*A new song*"—one of triumph—as Ps. xcvi. 1; Rev. xiv. 3. Though primarily referring to Israel's deliverance from Egypt, it includes the greater redemption of which this was but a type (v. 9).
- v. 2. "*Hath gotten himself the victory*" is rendered in R.V., "and hath wrought salvation for him." The same thought is similarly expressed in Isaiah lii. 10.
- v. 3. "*Heathen.*" Nations, R.V.
- v. 4. "*Hath remembered his mercy and truth,*" i.e., not only kept in mind, but fulfilled His promises. David frequently alludes to the union of "mercy and truth" (2 Sam. xv. 20; Ps. lxxxv. 11; lxxxix. 14, &c.).
- v. 7. "*Shawms.*" Sound of cornet.
- vv. 8, 9. "*Let the sea make a noise . . . floods clap their hands.*" So similar personification in Habakkuk iii. 10—"The deep uttered his voice, and lifted up his hands on high."

NUNC DIMITTIS.—S. LUKE ii. 29.

Historical.—This exquisite hymn is the inspired utterance of the aged Simeon, when he took the child Jesus in his arms, and realised the fulfilment of God's promise to him, that he should not die until he had seen the Lord's Christ. This *Song of Simeon* has been used as an evening canticle from the earliest ages of the Christian Church, and almost in the same position. In the old English service it was used at Vespers, and it still finds a place in the liturgies of the various branches of the Christian Church. It was omitted in the American Prayer Book, the first four and last three verses of Psalm ciii. having been substituted for it; but in the revision of 1886 it was restored to its place, though without the doxology, the selections from Ps. ciii. being still retained. So appropriate are these calm and peaceful utterances to the evening of a life dedicated to the service of Him who is still visible to the eye of faith, that they have been frequently sung by the martyrs of old just before their "departure."

This canticle is not to be sung on 26th September, when it is read as part of the Second Lesson.

Analysis.—The division is twofold—

- I. A personal reference to Simeon himself, in which he expresses (*a*) a readiness to depart, and (*b*) an acknowledgment that God had fulfilled His promise to him.
- II. A reference to Christ as (*a*) a revelation to the Gentiles, and (*b*) the glory of Israel.

Explanatory :

- v. 1. "*Nunc lettest*" = Thou dost let. This is not a prayer, but rather the statement of a fact, in the fulfilment of the prediction of S. Luke ii. 26, referred to as "thy word."
- v. 2. "*Have seen,*" &c. Here was faith realised by sight, for not all who saw Christ recognised Him as "thy salvation" (Acts iv. 12). So called as the author or cause thereof (Heb. v. 9).
- v. 4. "*A light for revelation to the Gentiles,*" R.V., or as margin, "the unveiling of the Gentiles." Christ's kingdom embraces all peoples.

DEUS MISEREATUR.—PSALM lxvii.

Historical.—This Psalm, which, in the early Church, was used in the Sunday lauds, was in 1552 placed here as an alternative to the *Nunc Dimittis*, but is not to be used on 12th day of the month, when it occurs in the Psalms for the day.

Analysis.—It partakes less of the character of praise than of a prayer—that God might so bless His people that they would praise Him.

1. It opens with a prayer for God's blessing on ourselves, in such a way or in order that God's dealings with us may be recognised by all nations (vv. 1, 2).
2. Then a call on the people and nations to the joyful praise of God as the righteous governor of the universe (vv. 3-5); closing with—
3. A reference to the blessing of harvest, in which all nations should recognise God and fear Him (vv. 6, 7).

Explanatory—v. 1. "*Shew us the light*," &c.=cause His face to shine upon us, A.V., *i.e.*; graciously favour us, the countenance being often an index to the feelings (Gen. iv. 5; xxxi. 2, &c.) A form of expression frequently used in the Psalms and elsewhere, no doubt familiar from its constant use in the Aaronic blessing (Num. iv. 23-26), "us" being substituted for "thee."

v. 2. "*Thy way . . . thy saving health*," *i.e.*, God's gracious providence, as well as the knowledge of salvation.

v. 4. "*Folk righteously*," *i.e.*, peoples (R.V.) according to a righteous law. See Rom. ii. 11-14.

v. 6. "*Then shall the earth*"="The earth hath yielded her increase," &c., R.V. The harvest is taken as a type of higher blessings, and pointed to, so that all nations may fear, *i.e.*, serve Him.

Thus should we remember the missionary character (S. Matt. xxviii. 19, 20) of our worship and service, and plead it as a cause for personal blessing to us.

CHAPTER XII.

Since 1552 the Apostles' Creed, Lesser Litany, Lord's Prayer, Versicles, &c., follow, as in Morning Prayer, up to the second Collect.

THE COLLECTS.

THE SECOND COLLECT AT EVENING PRAYER.

Historical.—This Collect has been used as an Evening Collect from a very early date. It is taken from the Sacramentary of Gelasius (494), and was used in the early English Church, being, like the second Collect at Morning Prayer, found in the Sarum Breviary.

Explanatory.—We trace all good to God (Phil. ii. 13), and from Him seek that inward peace which none else can give (S. John xiv. 27).

"Counsels" = resolutions. God, who puts into our minds good thoughts, works with us that we may carry them into practice. *Peace* twofold—(1) inward, that we may obey; (2) outward protection from enemies, that we may enjoy.

"Set to obey" = determined to obey.

"Merits" not ours, but Christ's.

Note how the same peaceful spirit breathes in this Collect as in the *Nunc Dimittis*, and how appropriate both are to the close of daily worship.

THE THIRD COLLECT, FOR AID AGAINST ALL PERILS.

Historical.—This also comes to us as an heritage from the ages that are past, as does so much of our beautiful Liturgy. It is found in the Sacramentaries of S. Gregory and Gelasius, and was formerly used at Compline, as in the Sarum Breviary, and is probably founded on Ps. xiii. 3, 4. For the first clause—"Lighten our darkness, we beseech thee, O Lord, and"—there was substituted in the American Prayer Book the words—"O Lord, our heavenly Father, by whose Almighty power we have been preserved this day;" but the original words were again restored at the revision of 1886.

Explanatory.—As in the third Collect, for Grace, at Morning Prayer, we ask God to keep us from going into danger, so here we ask Him during the night to keep danger from us.

“*Lighten*”=enlighten, not only the darkness of the coming night (Ps. cxxxix. 10), but also the spiritual darkness of the soul (Eph. i. 18).

Note that the construction of this Collect differs from that of the others, as in them God is first addressed by some attributes suitable to the petition to be presented, but here the prayer is at once presented. Our faith in God’s care should give us peaceful sleep (Ps. iv. 8).

FOR GRACE AND PROTECTION.

Historical.—This Collect, which is also found in the Sacramentary of Gregory and the Sarum Breviary, was one of the six additional Collects placed after the Communion office, the rubric directing that one or more “may be said as often as occasion shall serve, after the Collects either at Morning or Evening prayer,” &c.

It was placed here as an alternative Collect after “the third Collect, for Aid against all Perils,” at the last revision of the Prayer Book of the Church of Ireland, 1878, though still retained also in its original position amongst the “additional collects.”

Explanatory :—

“*Vouchsafe*”=deign or condescend.

“*Hearts and bodies*,” i.e., thoughts of the hearts, and deeds of the body (S. Matt. xii. 35), answering to “*laws and works*,” so that our whole being—“body and soul”—may be preserved by and for Him. So S. Paul’s prayer (1 Thess. v. 23).

The remaining collects are the same as in Morning Prayer.

QUESTIONS.

1. What is meant by the term "Public Worship"?
2. Show that "a form of prayer" is absolutely necessary in public worship.
3. These forms can be supplied only in two ways?
4. Point out some of the advantages of a pre-composed form of prayer.
5. What is meant by a "liturgy"?
6. The Book of Common Prayer—why so called?
7. Mention two ways in which our Lord sanctioned a liturgical service.
8. Pre-composed forms of prayer have the sanction of God as well as of reason?
9. From whence is the Book of Common Prayer derived?
10. The similarity in character of all the liturgies of the various branches of the Christian Church proves what?
11. Whence the source of the earliest liturgy found in the British Church? Date?
12. Date the introduction of the Roman ritual into England, and trace its history there.
13. What meaning of terms "ritual," "use"?
14. Name and describe the principal Latin Service Books in use in England in 1085.
15. Was the printing of the Prayer Book in English, at the Reformation, a novel innovation?
16. How was the way prepared for a liturgy in the language understood by the people?
17. State from the Preface of the Prayer Book the principle which guided its compilers.
18. What do you understand by a Revision of the Prayer Book?
19. Does a revision necessarily imply a condemnation of the book revised? Quote the Preface.
20. Date the various revisions of the Book of Common Prayer.
21. What new services have been added by the Church of Ireland?
22. What additional prayers are found in the Irish Prayer Book of 1878?
23. What churches use the English liturgy?
24. When, and under what circumstances, did these churches make some changes in the Prayer Book of 1661?

THE SENTENCES.

1. How did the Book of Common Prayer formerly begin?
2. When was the Prayer Book first used in England? In Ireland?
3. Classify the sentences.
4. Quote that sentence which reproves formality in worship.
5. What additional sentences are in American Prayer Book?
6. Explain "contrite," "rend your hearts," &c.

THE EXHORTATION.

1. What do the opening words indicate?
2. What is the object of the Exhortation?
3. Show how well it is adapted for that object.
4. What does it state to be the fourfold character of public worship?
5. Our service follows exactly this order—show it.
6. What privileges in our liturgy do you enjoy which cannot be had in the same degree by members of other communions?
7. Distinguish between "acknowledge" and "confess," "dissemble" and "cloke," &c.
8. Explain "sundry places," "to the end," "the same," &c.
9. What the meaning of "at all times," "pure heart," &c.?
10. By what two names is the Bible called in the Exhortation?

A GENERAL CONFESSION.

1. What is meant by "Confession"? Why called "General"?
2. Show the suitableness of beginning worship with confession of sin.
3. When was this Confession composed? With what object? From what source?
4. How is it to be said by the congregation? Why?
5. What its twofold division?
6. What its threefold petition?
7. Show that only a general confession can be made in a public service.
8. Why "no health in us"? Meaning of?
9. Give Scriptural authority for the statement.
10. Explain the difference between "erred" and "strayed."
11. Explain "miserable offenders," "hereafter," &c.
12. What the force of Amen? Why sometimes printed in *italics*?
13. Meaning of "rubric"? Why so called?
14. What is the character of the life we desire to lead?
15. Show the expression to be Scriptural.
16. The Exhortation explains the manner and object of confessing.

THE ABSOLUTION.

1. What is the Absolution called in the rubric?
2. Give the rubric.

3. How many orders in the sacred ministry?
4. From whence this absolution derived? When placed here?
5. To whom is absolution granted?
6. How does it speak of God's purposes towards man?
7. Show the twofold character of "repentance."
8. Explain the term "true" repentance.
9. Explain "desireth not," "pardoneth and absolveth," "unfeignedly believe," "pure and holy," &c.

THE LORD'S PRAYER.

1. Why so called?
2. Internal evidence that it is designed for Public Worship?
3. Shew it is also a model.
4. Point out how suitable is the position it here occupies.
5. How often is it used in Morning and Evening Prayer respectively?
6. Repeat the rubric before it.
7. What the force of the words "audible" and "with"?
8. What its threefold division?
9. What the twofold character of its petitions?
10. Give the first and last petition.
11. What the only petition referring to our bodily wants?
12. Show the force of the words "Our Father." How used by Christ?
13. Explain the meaning of "Thy kingdom come."
14. What meant by "hallowed," "trespasses," "evil"?
15. Account for the wording of the Lord's Prayer being slightly different from that in the Authorised Version.

THE RESPONSES.

1. What included in the term? Why so called?
2. Show the utility of responses in Public Worship.
3. Show their antiquity. From whence derived?
4. Quote from Isaiah a passage of like import with the *Gloria Patri*.
5. Quote a passage in which our Lord speaks of the Three Persons of the Trinity.
6. Why the Doxology, *Gloria Patri*, so often repeated in our service?
7. The source of our present form? Give its history.
8. "As it was in the beginning:" when added? Give Scriptural authority.
9. "The Lord's Name be praised:" the Scriptural equivalent? What meant by it? When added?

VENITE.

1. The "Venite," why so called? From whence taken?
2. Is its use peculiar to our liturgy?
3. Trace it in Christian worship.
4. How does it appear in American Prayer Book?
5. What its fourfold division?

6. From whence is the Prayer Book version of this and other Psalms taken?
7. Explain allusions—"forty years long," "provocation . . . temptation," "my rest," &c.
8. Why Doxology added?
9. When is Venite not to be used? What to be then substituted for it?
10. Compare the nature of Public Worship, as mentioned in this inspired Psalm, with that given in the Exhortation.

THE PSALMS.

1. Show that the Psalms were intended for Public Worship.
2. Show that they were so used in our Lord's time.
3. How used in Temple and Synagogue service?
4. When did S. Basil live? What is his testimony as to the manner of Public Worship in and before his day?
5. How were the Psalms formerly arranged? How have they been arranged since the Reformation?
6. Show the beneficial results of our arrangement.
7. For what days are there Proper Psalms appointed?
8. What is the rule in the Eastern Church as to the use of the Doxology after the Psalms? What is ours?
9. What the rubric in American Prayer Book?
10. Whence the Prayer Book version of the Psalms?
11. Why not changed to the Authorised Version?
12. Explain the following words in Prayer Book version:—"heathen," "leasing," "travail," "hell," "Moriens' land," "waters of strife," "gave shine," "quick," "tell," &c., &c.
13. How are the following rendered in the Authorised and Revised Versions:—"Neither is God in all his thoughts;" "wholesome defence;" "laid great wait for me;" "great is the company of the preachers;" "vale of misery;" "all men are liars;" &c., &c.?

THE LESSONS.

1. Show that the reading of the Law and the Prophets formed part of the Synagogue service.
2. When did Justin Martyr live?
3. What does he tell us of the mode of conducting Public Worship?
4. What was the custom of the ancient Fathers as to the reading of Holy Scripture in the Church's service, according to the Preface to the Prayer Book?
5. The Preface also tells us how this rule was broken, and why a restoration to ancient order was necessary.
6. In reference to reading the Scripture in Public Worship, what change was made in 1549?
7. When was a regular lectionary first drawn up?
8. Meaning of a "lectionary"?

9. How often is the Bible read through in the services of the Church of Ireland?
10. State clearly the principles on which the Lectionary of the Church of Ireland has been drawn up, both for the Old and New Testament.
11. Wherein does it differ from that of the English Church?
12. How would you find the First Lesson for any given Sunday? How the Second?
13. When is Isaiah read?
14. When does the Church's year begin?
15. Name the special festivals of the Church.
16. When and why are alternative Lessons appointed?
17. Show that in our Church the Word of God is more honoured and read than in any other communion of Christians.

THE CANTICLES.

1. Meaning of "Canticle"?
2. What distinction has been made between Psalms and Hymns and Canticles? S. Paul recognises the distinction?
3. Name the "Canticles" included in Morning Prayer.
4. Show how suitable is their position in the Service.
5. Name the Canticles which are not in the words of Holy Scripture.
6. What do you know of the history of the *Te Deum*?
7. Explain the words "Sabaoth," "noble army," "sharpness of death," and the Scriptural allusions therein.
8. By what other name is the *Benedicite* known, and why so called?
9. From what source is it taken? and when do we find it used in the services of the early Church?
10. Why is the *Gloria Patri* added at the end of the Psalms, and not after the *Te Deum*?
11. What names do Ananias, Azarias, and Misael bear in sacred history?
12. What alternative Psalm was added in 1878 to the Irish Prayer Book?
13. Point out the similarity between the *Laudate Dominum* and the *Benedicite*.
14. How does the Authorised Version render "in the height," and "He spake the word and they were made"?
15. What Canticles follow the Second Lesson?
16. When should the *Benedictus* not be used here, and why?
17. From whence derived? Give its history.
18. Quote the prophetic portion of *Benedictus*.
19. Explain the reference in "a mighty salvation" and "Day-spring."
20. What is urged in the *Jubilate* as a reason why all should worship God?
21. The *Jubilate* urges the duty of contributing towards the maintenance of Public Worship.
22. How does the R.V. render "and not we ourselves"?

THE APOSTLES' CREED.

1. Show that the Creed holds a suitable position in our service.
2. The origin of Creeds?
3. What twofold object in reciting Creeds in Public Worship?
4. Their use in Public Worship is of early date?
5. What reference to Creeds in New Testament?
6. Give the history of the Apostles' Creed.
7. What articles are of a later date?
8. Name the Church's Creeds.
9. In the public recital of the Creed what ancient customs are observed?
10. What the origin of these customs?
11. What is implied in the Fatherhood of God? Quote texts.
12. What in the title "Almighty"? Quote texts.
13. What title is given to Jesus Christ in the Creed to express His relation to God? And to us?
14. Prove from Scripture the Divinity of Christ.
15. What does the Creed say of the Incarnation?
16. Fix the time of Christ's suffering? What predictions then fulfilled?
17. Prove the Divinity and Personality of God the Holy Ghost.
18. What is the Church called in the Creeds?
19. Prove from Scripture that she is "One," "Holy," and "Catholic."
20. Explain the terms "hell," "Church."

THE SALUTATIONS AND LESSER LITANY.

1. Our Prayer Book is indebted to the Book of Ruth.
2. What the force of the words "Let us pray"?
3. Repeat the "Lesser Litany."
4. By what other name is it known, and why?
5. Give its history.
6. Meaning of "Litany," "Versicles."
7. State the source from whence each of the versicles is derived.
8. Trace the history of their use in liturgical services.
9. Meaning of "endue," "chosen people," &c.?
10. Explain the answer to "Give peace in our time, O Lord."

THE COLLECTS.

1. What form of prayer peculiar to the Western Church?
2. What does this form owe to the Eastern Church?
3. What the chief characteristics of the "Collects"? Why so called?
4. The structure of the Collects is threefold.
5. What Collects are directly addressed to Christ?
6. What proportion of the Collects belongs to the period of the Reformation? Name some of them.
7. From whence are the Collects chiefly derived?
8. Wherein lie their great beauty and utility?

9. What are the fixed Collects, and which the variable, in Morning Prayer?
10. Where is the Collect for the day found? In what connection?
11. How are the events of Christ's life which mark the Church's year shadowed forth in the daily service?
12. What features of the First Prayer Book of Edward VI. have been restored to the Irish Prayer Book in connection with the festivals of Christmas and Easter?
13. Repeat the Collect for Peace. Whence derived?
14. Explain "concord," "standeth," and how used here.
15. "Author of peace." Quote Scriptural authority for the title.
16. What is the third Collect in Morning Prayer called? Why?
17. Show how suitable this Collect is for Morning Prayer?
18. On what special grounds do we here ask for present and continued grace?
19. "Grant that this day we fall into no sin." Quote like petition from the Psalms.
20. Show that the several clauses in these Collects are in accordance with God's Word.
21. What authority have we for using in our public services hymns or psalms other than those found in the Prayer Book?
22. Are our prayers all of a personal character?
23. What do you understand by "intercessory prayers"? Show their Scriptural character.
24. Give the history of the prayer for the Queen's Majesty.
25. Give the history of the prayer for the Royal Family.
26. What is S. Paul's exhortation in reference to prayer "for kings and for all that are in authority" (1 Tim. ii. 1-3)?
27. In the prayers for the Lord Lieutenant, what personal blessings are asked for him?
28. Explain—"alone workest great marvels," "curates," "continual dew," "Advocate and Mediator," and quote Scriptural authority.
29. Name the three orders in the Christian ministry.
30. Repeat the prayer of S. Chrysostom. Why so called?
31. From whence is it derived?
32. For what else is our Litany indebted to the Greek Church?
33. Prove that this prayer is addressed to Christ.
34. Under what title is Christ here addressed? Give Scriptural authority for applying the title to Him.
35. Point out the distinction between "desires" and "petitions." Sustain your answer from Holy Scripture.
36. Repeat 2 Cor. xiii. 14.
37. What have you to remark about the order in which the Persons of the Trinity occur?
38. Trace the connection between this prayer and the Aaronic blessing.

EVENING PRAYER.

1. When was the title "Evening Prayer" prefixed? By what name previously known?
 2. Name the ancient Offices on which Morning and Evening Prayer are respectively founded.
 3. Mention points of difference between the Order of Morning and Evening Prayer.
 4. Name the Canticles used in Evening Prayer.
 5. Give the history of the *Magnificat*.
 6. What its twofold division?
 7. Explain the force of the expressions—"God my Saviour," "hath magnified me."
 8. What is used as an alternative Cantic? From what source?
 9. How does R.V. render "hath gotten himself the victory," and "heathen."
 10. Give the history of the *Nunc Dimittis* as an Evening Cantic.
 11. Explain the meaning of—"Now lettest thou," "have seen."
 12. What the alternative Cantic, and from what source?
 13. Repeat the second Collect at Evening Prayer.
 14. Repeat the third Collect. From what source derived?
 15. Explain the words "counsels," "merits," "lighten," &c.
 16. Compare the "Collect for Grace" in Morning Prayer with the "second Collect at Evening Prayer," and that "for Grace and Protection."
 17. What additional Collect was added to Evening Prayer in 1878? Give its history.
 18. Show how appropriate is the position which these Collects occupy in our service.
 19. Point out how equally appropriate they are for private use.
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PART II.

THE CREED OF S. ATHANASIUS, THE LITANY,
PRAYERS AND THANKSGIVINGS,
THE COLLECTS,
THE HOLY COMMUNION, BAPTISM,
THE CATECHISM, THE OCCASIONAL OFFICES.

CHAPTER XIII.

THE CREED (COMMONLY CALLED) OF S. ATHANASIUS.

Historical.—A brief notice of some of the heretical opinions which this Creed so ably opposes will show its importance as an invaluable defence of the doctrine of the Holy Trinity.

There were professing Christians, even in apostolic times, who denied “our only Master and Lord, Jesus Christ” (S. Jude 4, R.V.); and S. Peter foretold the rise of “false teachers, who would bring in destructive heresies, denying even the Master that bought them” (2 Pet. ii. 1, R.V.).

In the first century the Ebionites taught that the Saviour was a mere Man. Theodotus (200) held similar views, though acknowledging His miraculous conception. About the same time Praxeas taught that there was but one Person in the Godhead, and that Person was both Father and Son. He was, therefore, charged with holding that the Father suffered on the Cross. Hence the name *Patripassian*, which was given to him by his opponents.

About the middle of the second century Sabellius founded a sect which held that the Persons of the Trinity were but three manifestations of one Godhead.

Arius, a presbyter of Alexandria (311), in his speculations concerning the nature of the Trinity, was led into many erroneous views. The most prominent tenet of his heresy was the denial of the Godhead of the Son. He considered Him as the highest of created beings, accepted the Incarnation as the assumption by the Son of a human body, but denied the existence of a human soul in Christ. His doctrine was condemned by the Council of Nicæa (325); in this Council, Athanasius, a deacon of Alexandria, was the most influential champion of the true faith.

Apollinarius, a friend of S. Athanasius, and Bishop of Laodicea (362), yielding to the subtleties of Platonic philosophy in his endeavours to explain the mysteries of the

Trinity, denied the existence of a rational soul in Christ, holding that the Divine *Logos* supplied its place.

The Arians had denied the Divine Personality of the Holy Spirit; but in the time of the Council of Nicæa attention was chiefly centred on the Divinity of Christ. Towards the close of the fourth century, one branch of the Arians—first called Semi-Arians, and afterwards sometimes called Macedonians—while allowing some share in Divine qualities to the Son, strongly denied the Divinity of the Holy Ghost. To meet this heresy, the Council of Constantinople (385) added to the Nicene Creed the full statement concerning the Holy Ghost.

In 431 the Council of Ephesus condemned the heresy of Nestorius, who was accused of teaching that there were two Persons in Christ; while Eutyches, who opposed the Nestorians, went so far in the opposite direction as to deny the existence of two natures in Him, and was condemned as a heretic by the General Council of Chalcedon (451). Later heresies in reference to the Trinity were, as a rule, but modifications or new phases of those now mentioned. Controversies such as these brought out into prominence the fundamental truths which had been attacked. The great work of the fourth century was to reconcile those truths, and re-state them in accurate language.

Although the Council of Nicæa had condemned Arius, his opinions continued to make some progress. S. Athanasius became Bishop of Alexandria (326), and for nearly fifty years was the great champion of orthodoxy against Arianism. To him more than to any man is due, under God, that the East, and indeed the whole Church, was preserved in the true faith of the Holy Trinity. His learning, and the accuracy of his definitions, were most helpful in later times, when similar controversies were revived. When the barbarian Goths overran the Roman Empire, Arianism became the creed of the greater portion of the West; so much so, that on the conversion of Clovis (496), the founder of the French monarchy, he was the only sovereign in Western Continental Europe who held the orthodox faith.

In these later controversies, amongst the most prominent defenders of the doctrine of the Trinity were Hilary, Bishop of Arles (430), and Vigilius Tapsensis, an African bishop.

who lived in the latter end of the fifth century. To each of these the authorship of the Athanasian Creed has been attributed. As there are MSS. of this Creed as early as the seventh century, and a commentary on it by a Bishop of Poitiers in 570, it is probable the Creed is as old as the fifth century.

Its authorship has been attributed to S. Athanasius—no doubt, because it contains the teaching by which he did so much to overthrow the Arian heresy—though the words "*Fides Athanasii*" and "*Fides Arii*" indicate no more than the general teaching of each, and not any formal Creed drawn up by them.

Its acceptance in the Western Church is not due to the decrees of any councils, but to its own inherent merit as a defence of the doctrines of the Trinity and the Incarnation, and its complete agreement with the statements of Holy Scripture.

Its admission to the Church Service in England dates from the ninth century. As a psalm—the "*Psalmus Quicumque Vult*"—it was used daily at Prime in those churches which adopted the *Sarum Use*, and it was followed by the Apostles' Creed.

It was not received in the Roman Church as a Creed till about 1200, though used in the Service as a valued exposition of the simpler Creeds from about 930.

About the time of the Reformation many of the old heresies were revived. The Arian heresy re-appeared in Socinianism; and other heresies were revived amongst the many different sects known under the general name of Anabaptists. The value of this Creed as a bulwark against erroneous teaching in reference to the Trinity was fully recognised; and our Reformers not only retained it in the Church Service in 1549, but also accepted it as one of the Church's Creeds (Art. VIII.).

In 1549 its use was restricted to Christmas Day, Epiphany, Easter, Ascension Day, Whitsunday, and Trinity Sunday, but in 1552 it was ordered to be used on certain Saints' days, as in the present rubric of the English Prayer Book; and in 1662 the name S. Athanasius was inserted in the rubric.

The Church of Ireland, while retaining the Creed both in her Articles and Prayer Book, has omitted the rubric which

directed its use. It has been removed from the Prayer Book and the Articles of the American Episcopal Church.

Analysis.—The structure of this Creed is very simple. It consists of three distinct parts, viz. :—

I. The monitory clauses (verses 1, 2, 42), which, no doubt, refer to those who having received, yet wilfully and obstinately reject the doctrines of the Trinity and Incarnation.

II. The statement and exposition of the doctrine of the Trinity in Unity (verses 3-28), which involve the assertion of

(a) The unity of the Godhead of Father, Son, and Holy Ghost.

(b) Their distinct Personalities.

(c) Their mutual relations.

III. The doctrine of the Incarnation (verses 28-42), which includes an exposition of the two natures in Christ—His Godhead and Manhood.

Explanatory.—“*Whosoever will be saved.*” Latin, *Quicumque vult salvus esse.* Whosoever wishes to be safe, i.e., desires to be in a state of salvation.

“This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” (S. John xvii. 3).

“*Except everyone do keep whole,*” &c. This implies that it has already been received as a trust. Latin, *integram inviolatamque servaverit.*

“*Shall perish everlastingly.*” “He that disbelieveth shall be condemned” (S. Mark xvi. 16, R.V.)—i.e., in reference to wilful rejection of the truth.

“*Neither confounding the Persons,*” explanatory of verse 3, and a protection against the Sabellian heresy. N.B.—The word “Person” is here used only to convey the idea of a proper existence of its own. The further ideas suggested by the ordinary use of the word must be avoided.

“*Nor dividing the substance.*” This the Arian heretics did. *Substance* = essence, i.e., that which exists by itself.

“*One Person of the Father, another of the Son,*” &c. opposed to the heresy of Praxeas and Sabellius.

“*The Son uncreate,*” opposed to the Arian heresy.

“*Incomprehensible,*” Latin, *immensus*, the same word as in the *Te Deum* is translated “infinite.”

- "*The Son eternal*," opposed to Arianism.
- "*The Son . . . begotten*." "The only begotten of the Father" (S. John i. 14).
- "*The Holy Ghost . . . proceeding*," &c. The Nicene (Constantinopolitan) Creed had only the procession from the Father : the word *Filioque* was added at the Council of Toledo (589). See S. John xv. 26.
- "*The Son is God*," denied by Unitarians of the present day, as by Socinians, Arians, and other heretics of former ages.
- "*The Holy Ghost is God*," opposed to Arian and other heretical systems. Compare Acts v. 3, 14.
- "*None is afore or after other*," &c. Latin, *nihil prius aut posterius*, i.e., nothing is, &c., or rather there is not such a thing as before or after, or greater or less, in the Trinity.
- "*Believe rightly*," &c. The Latin is *fideliter*, i.e., "faithfully."
- "*The right faith*." Latin, *fides recta* = the true faith.
- "*Jesus Christ . . . is God and Man*." Arians denied His Godhead ; Gnostics and Apollinarians His true manhood ; the Eutychians the existence of two natures in Him.
- "*Of a reasonable soul*." Latin, *ex anima rationali*. Meets distinctly the Arian and Apollinarian heresies, which denied a rational soul in Christ.
- "*Subsisting*" = existing.
- "*Of a reasonable soul and human flesh subsisting*." These words are the exact equivalent of "perfect man."
- "*Confusion of substance*," as the Eutychians did.
- "*Who suffered for our salvation*," Latin, *qui passus est pro salute nostra*.
- "*Descended into hell*." Latin, *descendit ad inferos*.
- "*Believe faithfully*." Latin, *fideliter firmiterque*, i.e., "faithfully and firmly." The latter word is overlooked in our translation.

N.B.—Almost every clause of this Creed has been composed to meet some heretical opinion which has been held in reference to the essential doctrines of the Incarnation and the Holy Trinity ; and its value as a statement and exposition of the Church's doctrine cannot be overestimated.

CHAPTER XIV.

THE LITANY.

Historical.—The term “Litany,” though applicable to any form of united supplication, is now generally limited to those intercessory prayers in which the clergy and people alternately take part. Traces of such Litanies are found in the earliest Liturgies of the Christian Church.

The breaking up of long intercessory prayers into short clauses, each beginning alike, and responded to by the people in the same words, was very early, and still is, a characteristic of Eastern Liturgies. This form of devotion is found in the Liturgies of S. James, S. Basil, S. Chrysostom, and S. Mark, none of which seem to be later than the fourth century.

The simplest and earliest form of Litany is the “*Kyrie Eleison*,” i.e., “*Lord, have mercy.*”

In the Apostolic Constitutions, which show the practice of the Eastern Church about the end of the third century, there is a form of intercessory prayer not unlike our Litany, the response “*Kyrie Eleison*” being repeated after every clause.

Most of the ancient Litanies begin with the “*Kyrie Eleison*” thrice repeated—though often more frequently—and from these words all other Litanies were gradually developed.

As Greek was the language of the Eastern Empire, the earliest Liturgies were in Greek, others in the languages of the Syrian, Armenian, Egyptian, and other Eastern Churches. Public worship was naturally conducted in a tongue “understood of the people” (Art. XXIV. ; 1 Cor. xiv. 19).

Greek was the language of the Church in Rome in S. Paul’s time, and it continued to be spoken there long afterwards.

The exact time when Latin was first used in the public

service in the Roman Church is uncertain ; but the use of the Greek language would gradually give place to the Latin, which had become the language of the people. Both languages were used for a time. As late as the time of Pope Damasus (384), a Greek service was maintained in Rome, as well as a Latin service of the Gallican type.

The Latin Liturgies were, of course, somewhat indebted to the original Greek Liturgies for their general structure, and they also retained in the original Greek tongue some of the expressions, which long use had made familiar, and which still attest their origin, *e.g.*, "*Litany*," "*Kyrie Eleison*," "*Epiphany*," &c.

The development of the Litanies is, however, chiefly due to the Latin Church, the first step towards which was the use of *Christe Eleison* alternately with *Kyrie Eleison*. Then invocations to the Three Persons of the Holy Trinity were added, with the response "have mercy upon us" after each, and afterwards supplications for deliverance from various dangers, each clause followed by "Lord, deliver us." Not till the eighth century did the invocation of saints, with the response, "Pray for us," find a place in Western Litanies. The names of the saints invoked varied with the place and the nature of the service. All such invocations were struck out at the Reformation. They were not in any of the ancient Litanies.

The short primitive Litanies do not seem to have been confined to the Liturgy, properly so called, but on particular days and during Lent were used in the other daily offices, both in the Eastern and Western Churches. The penitential character of Litanies suggested their use in times of trial and danger, for which, indeed, some were specially composed.

Processions to propitiate the gods were very common in the heathen world, and the early Christians naturally inherited a taste for such ceremonies, and adhered to the customs of their fathers, when not inconsistent with the requirements of their new creed ; hence many features connected with these ancient rites were retained under Christian sanction.

S. Basil (375) bears testimony to the practice in the Eastern Church of the use of processions and Litanies. A

similar practice in the West is spoken of by S. Ambrose (388).

About the fifth century the use of public Litanies and processions in time of trouble (and of festivity) seems to have been very general in the Church; indeed, the name "Litany" came to be applied to "processions" generally.

S. Chrysostom (398) instituted Litanies or processions in Constantinople, as a means of preventing his people from being drawn away to the Arian heresy.

Such public Litanies were at first only occasional services; but Mamertus, Bishop of Vienne, in France—when the city was injured by an earthquake, and his diocese threatened by other calamities—instituted in 460 a solemn Litany or Rogation (which is the Latin equivalent for the Greek word "Litany") on the Monday, Tuesday, and Wednesday before Ascension Day. Such processions suited the character of the people; they were adopted by other bishops and widely observed. In 511 the Council of Orleans imposed this annual observance of the Rogation days on the Gallican Church, and in England they were sanctioned by the Council of Cloveshoo (747), though they were not observed in Rome till the time of Leo III. (795). A fatal pestilence having visited Rome, Gregory the Great (590) compiled a Litany from the many then existing, and instituted a solemn procession to be held on S. Mark's Day, 25th April, on which day a Christian procession seems to have already been an old-established custom. The original selection of this day was, no doubt, in order that the Christian procession might supersede the usual heathen procession which was formerly held on that day in honour of the goddess Robigo, to whom prayers were offered for the preservation of the fruits of the earth.*

This Litany of Pope Gregory the Great, known as "the great Litany of S. Mark's Day," was the pattern on which the Litanies of other Western Churches were formed. It was introduced into England, and sanctioned at the Council of Cloveshoo.

About the fourteenth century, or probably much earlier,

* In France the procession on S. Mark's Day was in connection with the fruits of the earth. This shows that it had been grafted on an older one, which in heathen times was observed with a similar purpose.

the English Church sanctioned the publication in English of "The Prymer," or, as it was called, "The Prymer of Salisbury Use," as a book of private devotion, and the Litany was included in it.

This Litany—used in processions, and long familiar to the English people in their own language—formed the basis of that drawn up by Cranmer, under the sanction of the Reformers. It was published in English by Henry VIII., in 1544, and differs but little from that which we now use, save that it contained prayers to the Virgin, the angels, and saints.

Hermann Von Wied, Prince Archbishop of Cologne, with the assistance of Bucer and Melancthon, drew up a form of service in 1543, known as Hermann's *Consultation*, to which our Litany is also indebted for some of its expressions and petitions.

A revision of the Litany published 1544 was issued in the following year in the King's Primer, under the title "The Common Prayer of Processions," and ordered to be said before High Mass.

We still retain the title "Common Prayer." Processions, however, which had given rise to many abuses, were abolished at the Reformation, except annual processional prayers around the circuit of the parishes; these were retained by the Injunctions of Queen Elizabeth.

This Litany was evidently intended to be a distinct Office, and to be used as an independent service.

In the first Prayer Book of Edward VI. (1549) the Litany was printed after the Communion Office, and the invocations to the Virgin, saints, and angels, which were in Cranmer's Litany of 1544, were then omitted.

In 1552 the Litany was placed where it now stands, and the rubric directed it to be said or sung after Morning Prayer at a fald stool in the midst of the church (Joel ii. 17), on Sundays, Wednesdays, and Fridays, and at other times when it shall be appointed by the Ordinary. The clause "from the tyranny of the Bishop of Rome and all his detestable enormities" was omitted in 1559, and at the revision in 1662 the words "rebellion" and "schism" were added. The Archbishop of York, in 1571, directed that there should be no pause between Morning Prayer,

Litany, and Communion. The "Act of Uniformity Amendment Act," 1872, permits it to be used in the Church of England as a separate Office, or before or after any other Office in Morning or Evening Service. In the Church of Ireland a rubric was added (1878), authorising its use as a separate service, or in combination with the Communion Service, and permission given to add the words "especially him (or *her* or *those*) for whom our prayers are desired" when anyone seeks the prayers of the congregation.

Analysis.—The Litany may be divided into two distinct parts. The

1st ends at the *Kyrie Eleison*, and has all the characteristics of a typical Litany; the responses of the people carry on and complete the petition begun by the minister.

2nd is less symmetrical, and contains not only responsive petitions, but also longer collects and prayers.

The first part consists of

I. The Invocations, *i.e.*, calling on God (clauses 1-4). In these we appeal for mercy first to each Person of the Divine Trinity separately, and then to the Three in One. These clauses are simply an expansion of the *Kyrie Eleison*, with which the ancient Litanies began. The words "*miserable sinners*" are peculiar to our Litany.

II. The Deprecations, *i.e.*, prayers against various evils (clauses 5-10). These are addressed to our Lord, and are an expansion and paraphrase of the petition in the Lord's Prayer, "deliver us from evil," both temporal and spiritual. They include

- (a) A general appeal to God for mercy, and for deliverance from evils arising from—
- (b) the power of Satan,
- (c) the state of our own hearts,
- (d) our sinful acts,
- (e) causes beyond our control,
- (f) discord in Church or State.

III. The Obsecrations (clauses 11-13), or earnest prayers to the Saviour, in which we plead

- (a) various acts of His life by which He rendered deliverance possible, and

(b) various conditions of our own life in which our need is greatest.

IV. The Intercessions (clauses 13-32), *i.e.*, prayers for the well-being of others, in accordance with S. Paul's command (1 Tim. ii. 1). Such petitions are found in all ancient Litanies. Note how admirably these petitions are arranged; intercession is made for all men in their respective positions, for—

- (a) The Queen and Royal family.
- (b) The threefold ministry of the Church in due order.
- (c) The nobility and those in authority.
- (d) All people in all nations.
- (e) The erring, the weak, the distressed, and the sorrowing; and also
- (f) Our enemies.

V. The Supplications (clauses 33, 34), or prayers for blessings for ourselves, both temporal and spiritual.

The second part of the Litany consists of—

I. The *Kyrie Eleison*, &c., which is similar to the Invocations in the first part.

II. The Lord's Prayer, the model—and the most comprehensive—of all prayers.

III. Supplications for deliverance from

- (a) evils coming to us from without,
- (b) evils arising out of the infirmities of our own nature.

IV. A Prayer of S. Chrysostom, which is addressed to God the Son; and the Benediction.

PART I.

Explanatory.—"Litany or General Supplication" is the title used in the rubric, and shows in what sense we are to understand the word.

The word *Litany*, from *λειτουργία*, *Litania*, means an earnest supplication. We find it applied

- (a) To the private prayers of individuals in times of trouble, as in Ps. li.—which has been called David's Litany.
- (b) To public supplications by a congregation in time of trouble, as Joel ii. 17.

- (c) To supplications used in processions.
- (d) To the processions themselves, sometimes under its Latinised form "*Rogation*," and
- (e) In its technical meaning, as in our Litany, to a general supplication, in which the people repeat or complete the short petitions begun by the clergy.

THE INVOCATIONS.

"*O God the Father, of Heaven*," Latin, *Pater de cælis Deus* = Father from Heaven; Heavenly Father, as in the Lord's Prayer, "which art in heaven." It is not *Pater Cæli*, Father of heaven; therefore note the stop after 'Father;' if overlooked, the true meaning is obscured.

"*Miserable sinners*" = pitiable offenders. These words were added in 1544, and are not found in other Litanies. See *General Confession*.

"*O God the Son*," &c. Note it is not "Son of God," but Latin, *Fili, Redemptor Mundi, Deus*, God the Son, &c., which is a fuller and more distinct recognition of His Divinity. "Perfect God," as Creed of St. Athanasius. (Titus ii. 13, 14.)

"*Redeemer of the world*," "all mankind" (*Church Catechism*) "The creation shall be delivered," &c. (Rom. viii. 19-23, R.V.).

"*O God the Holy Ghost*," Latin, *Spiritus Sancte Deus*, distinctly asserts His Divinity, "O Holy Spirit, God."

"*Proceeding from the Father and the Son*." The fact of the procession of the Holy Ghost from the Son was expressed by the addition of the word *Filioque* (and from the Son) to the Nicene Creed at the Council of Toledo (589), and accepted by the Western Church. (S. John xvi. 7.)

"*Trinity*." The technical word used to express the Church's belief that "in unity of this Godhead there be three Persons" (Art. I.). The word does not occur in Holy Scripture, but the corresponding Greek is used as early as 181 by Theophilus, Bishop of Antioch.

THE DEPRECATIONS.

"*Remember not*," &c. This was a short anthem or antiphon at the end of the penitential Psalms; it was in-

serted here in 1544 instead of the old clause, "Be favourable, spare us, O Lord," which was placed before the deprecatory clauses of the Litany.

"*Offences*," Latin, *delicta*.

"*Offences of our forefathers*." This is not a prayer for the dead, but for ourselves, who are involved in the consequences of our forefathers' sins. "Visit the sins of the fathers upon the children" (Second Commandment). "Remember not against us the iniquities of our forefathers" (Ps. lxxix. 8, R.V.).

"*From all evil and mischief*," i.e., sin and its consequences. Mischief—from *mis* = ill, and *chef* = the head; hence—that which comes to an ill head, i.e., which ends ill; hence, injury.

"*Crafts and assaults*," i.e., cunning suggestions and more open temptations to sin.

"*Everlasting damnation*" = "everlasting death," as in *Church Catechism*, where it occurs in the explanation of the petition in the Lord's Prayer, "Deliver us from evil,"—of which this part of the Litany is only an expansion (S. Matt. xxv. 46).

"*Blindness of heart . . . all uncharitableness*," i.e., sinful tendencies (James i. 15).

"*Fornication, and all other deadly sin*," i.e., sin manifested in outward act = "inordinate and sinful affections," as in *American Prayer Book*. "Uncleanness of mind and body," as in *York and Sarum Litanies*.

"*Deadly sin*." This does not refer to the scholastic distinction between sins as being "mortal" or "venial," but rather to deliberate sin, of which fornication is given as an example, as is evident from the introduction of the word "other" in 1544. At the Savoy Conference the Presbyterians asked that the word "grievous" should be substituted for "deadly," but the bishops retained the word as being Scriptural: "The wages of sin is death" (Rom. vi. 23).

"*The world, the flesh, and the devil*," the baptismal renunciation in *Church Catechism* and *Baptismal Service*.

"*From lightning*," &c. Evils beyond our control.

"*Plague, pestilence, and famine*," visitations then very common. Clause adopted from Eastern sources.

"*Sudden death*," *i.e.*, violent, unforeseen, without due warning, as is often the case from "battle and murder." The *Sarum* Litany had "sudden and unforeseen." No doubt, the words may also convey the meaning of unprepared as to the state of the soul or of our worldly affairs.

"*From all sedition*," &c. This clause refers to those evils which affect (a) civil government, (b) the Church, and (c) the soul. The words "rebellion" and "schism" were inserted in 1662, after the restoration of Charles II. to the throne. His father, Charles I., was beheaded in the Great Rebellion, and the Church was then suffering much from a multiplicity of religious sects.

"*Sedition*" = tumults, insurrection (Rom. xiii. 1, 2).

"*False doctrine*," *i.e.*, wrong teaching. "Though we or an angel from heaven preach any other Gospel unto you, . . . let him be accursed" (Gal. i. 8, 9).

"*Heresy*," from *αἵρεσις* = the wilful maintenance of false opinions in reference to the great facts of religion. Not every false opinion is heretical. (2 John 10).

"*Schism*" = actual separation, though Christ prayed for unity, "that they all may be one" (S. John xvii. 21).

"*Hardness of heart*," *i.e.*, a state in which man becomes past feeling (Eph. iv. 19). A petition in the *Sarum* Litany, but not in the Roman.

THE OBSECRATIONS.*

"*Mystery*" = (1) something hidden, but now revealed, as in 1 Cor. xv. 51; (2) something though revealed yet not fully understood. "Great is the mystery of godliness; He who was manifested in the flesh" (1 Tim. iii. 16, R.V.). (3) An outward sign or symbol of a truth not revealed to all. See Eph. v. 32.

"*Incarnation*" = being made flesh. Latin, *in carne*, *i.e.*, "taking man's nature." See Art. II. "The Word was made flesh" (S. John i. 14).

"*Holy Nativity*" = sinless birth.

"*Thine agony and bloody sweat*" in the garden of Gethsemane (S. Luke xxii. 44), when He struggled with temptation: "Father, if thou be willing, remove this cup from me."

* The Obsecrations rest on the fact that every act of Christ has Divine efficacy.

"*Cross and Passion*," i.e., death and suffering. Latin, *passio*. Same idea is in the name "Passion Week." So in the Greek Liturgy is added, "By thine unknown suffering," &c., for His sufferings cannot be expressed.

"*Tribulation*" = affliction, sorrow, trouble, from the Latin *tribulum*, a threshing implement, which by violent movement and tossing separates the grain from the straw. So the idea is transferred to that distress in mind, body, or estate by which men are separated from evil, and made more fit for the garner of God (S. Matt. iii. 12).

"*Wealth*" = well-being, human prosperity, as the American Litany has it here: "In the time of our felicity" (*Primer*, 1535). See prayer for Queen in the Communion Office.

"*In the hour of death*." "Suffer us not at our last hour for any pains of death to fall from thee" (*Burial Office*).

"*In the day of Judgement*." So S. Paul for Onesiphorus (2 Tim. i. 16).

THE INTERCESSIONS.

"*We sinners*" So Abraham, in venturing to plead for others. "I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. xviii. 27).

"*O Lord God*," applied to Christ, whom we thus address.

"*To rule*" primarily means to keep in a right line; hence, to direct.

"*Govern*," i.e., to steer or guide, as in *Te Deum*.

"*Thy holy Church universal*"* = "the holy Catholic Church" (*Apostles' Creed*); "the holy Church throughout all the world" (*Te Deum*). This is the first object of our intercession, as in the first petition in the Lord's Prayer, "Thy kingdom come."

"*Righteousness and holiness of life*," i.e., for personal gifts as distinguished from official requirements. So also in the next clause (1 Tim. ii. 2).

"*Most gracious*"—as receiving grace from God, and the source of honours to her people.†

* For "universal" the word "universally" was substituted in 1552, but in 1662 the original reading was restored.

† In 1878 the words "most religious and gracious Queen" were omitted, in the Irish Prayer Book, from the prayer for the High Court of Parliament, and "Sovereign Lady the Queen" substituted.

"Affiance"—trust

"Ever seek thy honour and glory." So in the second prayer for the Queen in Communion Service. This clause is peculiar to our Litany

"Prince of Wales and all the Royal Family." Not added till the reign of James I., as Edward VI. and Elizabeth were unmarried.

"Illuminate" = enlighten (2 Cor. iv. 6).

"Bishops, Priests, and Deacons"—the threefold order of the sacred ministry. Until 1662 it was "Bishops, Pastors, and Ministers of the Church," but was then changed, that it might be a more distinct statement of the Church's order as opposed to the Presbyterian theory of the equality of ministers.

"Preaching and living," &c.—"life and doctrine," &c., as in the first *Ember Collect* and prayer for the Church Militant.

"Set it forth," i.e., to further.

"Show it accordingly," i.e., that the lives of the clergy may be according to their teaching, not as the scribes of old, "who say and do not" (S. Matt. xxiii. 23).

"Endue" = to put on or into; hence, supply, as in the prayer for the Queen, and also in the Baptismal Service.

"Lords of the Council." The old Litanies have it "the whole palace," i.e., the Senate or deliberative assembly—those who make the laws.

"Magistrates," i.e., the executive, including all who administer the laws.

"Maintain truth"—as in the prayer for the Church Militant, "that they may truly and indifferently—[i.e., without partiality]—minister justice, to the punishment of wickedness and vice, and the maintenance of Thy true religion and virtue."

"Dread Thee" = fear Thee, as in the American Prayer Book.

"After Thy commandments" = according to, &c.

"Pure affection," i.e., sincere love.

"Fruits of the Spirit." See Gal. v. 22.

"Such as have erred and are deceived," i.e., those who have wandered from the right way (Rom. iii. 12; S. James i. 14; General Confession), and those who have been led into sin by others (2 Tim. iii. 13; Col. ii. 18).

"To comfort" = to strengthen, and also to encourage (1 Thess. v. 14).

"*To beat down Satan under our feet,*" *i.e.*, to conquer him. See Rom. xvi. 20.

"*To succour,*" &c., Latin, *succurrere* = to hasten to those in danger.

"*To help,*" &c.—to aid those in necessity.

"*To comfort,*" &c., here means to soothe those in tribulation.

"*Prisoners and captives,*" *i.e.*, those in prison at home, and those in captivity abroad (S. Matt. xxv. 36). In the Sarum Litany it was "the poor and captives." Latin, *pau-perum et captivorum*.

"*Have mercy upon all men*"—that no class may be omitted ; so in the prayer "for all sorts and conditions of men."

"*Enemies,*" &c.—for whom our Lord prayed, and commanded us to pray (S. Matt. v. 44 ; S. Luke xxiii. 34).

THE SUPPLICATIONS.

"*Kindly fruits*"—fruits after their kind (Gen. i. 11), *i.e.*, natural fruits. It is a petition for "our daily bread."

"*Sins, negligences, and ignorances*"—like the petition, "Forgive us our trespasses," the various classes being mentioned, those committed wilfully, those arising from leaving undone what we knew ought to have been done, and those we have fallen into unwittingly. This petition, so comprehensive in its character, and so beautifully expressed, is peculiar to our Litany, though part of it is found in the Litany of York.

"*O Lamb of God*"—introduced into a Litany about the ninth century. See S. John i. 29 ; Rev. vii. 14.

PART II.*

Note the Lord's Prayer here is without the Doxology.

"*After our sins*"—according to our sins.

"*O God, merciful Father,*" &c.—This prayer formed a Collect in the Mass "*pro tribulatione cordis*" in the Sarum Offices. Though composed for "cloudy and dark days," it is ever suitable, since God is always needed as a Comforter.

* The rubric in the American Prayer Book gives permission to the minister, at his discretion, to omit this part, to the prayer, "We humbly beseech Thee, O Father," &c.

"*Contrite heart*"—a heart sorry for sin because sin offends God, *i.e.*, a truly penitent heart; "*attrite*" means sorry for sin because of the fear of punishment (Ps. li. 17).

"*The sighing of*," &c., even though no words are used, for God knoweth the thoughts (1 Sam. i. 13)

"*Assist our prayers*," *i.e.*, stand near, be ready to help, &c., Latin, *adesto precibus nostris*. See Collects for 1st and 23rd Sundays after Trinity.

"*O Lord, arise*," &c. This, twice repeated, is a survival of the Antiphons, or musical responses of praise and prayer, often found after Collects and Lessons in the old Service Books. It is taken from the beginning of the Processional Litany in the Sarum Use for Rogation Tuesday (Ps. lxxix. 9).

"*O God, we have heard*," Ps. xlv. 1, the response being verse 26 of same Psalm, with the words "thine honour" substituted for "thy mercy's sake" (Prayer Book Version).

"*Glory be*," &c. The Doxology—which is said all kneeling—here partakes of the nature of a prayer for God's glory, as well as an ascription of praise to the Triune God.

"*From our enemies*," &c. These versicles, for use in the Sarum Litany in time of war, were placed here in 1544, and are equally suitable in reference to spiritual as well as temporal enemies.

"*Pitifully behold*" = look with compassion. The Latin is *respice clemens*.

"*O Son of David*," &c. In the Sarum Litany it was "O Son of God." Latin, *Fili Dei Vivi*.

"*Vouchsafe*" = deign, condescend.

The couplet, "*O Lord, let . . .*," &c., was placed here in 1549; it was called "the Versicle" and "the Answer." The word "*Priest*" was substituted for "the Versicle" in 1662.

"*Showed upon us*"—"lighten upon," as in *Te Deum*.

"*As*" = "like as" (Ps. xxxiii. 22). Note the condition; "forgive us our trespasses, as," &c.

"*Let us pray*." A call to greater attention, and to mark the transition from the shorter to longer prayers, from the *preces* to the *orationes*.*

* The Latins gave the name *preces* to the short petitions said alternatively by priest and people, and *orationes* to the longer prayers said by the priest alone, to which the people only responded *Amen*.

"*We humbly beseech,*" &c. This Collect is formed from two which were inserted in 1544, the first of which was altered from a very ancient form. In it we beseech God to

(a) Look upon our infirmities.

(b) Turn evils from us, &c.

(c) Give us such confidence that we may serve Him, &c.

"*Infirmities,*" i.e., "frailties of our nature" (4th Collect after Epiphany); "weakness of our mortal nature" (1st after Trinity) (S. Matt. xxvi. 41).

"*Most righteously have deserved,*" i.e., most justly, &c. Latin, *quæ juste meremur*

No change of any kind has been made by the Church of Ireland in the exquisite arrangement or expressions of this beautiful Litany. Most of its petitions are hallowed by a usage of over a thousand years; many of them are traceable to primitive times. The early Litanies and Liturgies became gradually encumbered with objectionable petitions, as false doctrines found a place in the Church teaching. At the Reformation our Litany was formed from the ancient models, by omitting what was erroneous, condensing and arranging what was suitable and true, and in a few instances (clauses 12, 13, and 16) adding new petitions to complete its symmetry and comprehensiveness. The treasures of the Universal Church are enshrined in it; and thus in our Litany, as in our Orders, the continuity of the Church is clearly seen. The American Church has added a clause from Hermann's *Consultation*, after that for "Bishops, Priests, and Deacons," viz., "That it may please Thee to send forth labourers into Thy harvest." It has also made the following changes: substituting "From all inordinate and sinful affections" for "*From fornication and all other deadly sin,*" "prosperity" for "*wealth;*" "preserve all Christian rulers" instead of the word "*keep*" before magistrates, "fear" for "*dread;*" "those who fell" for "*those who fall,*" &c.; "in perils of child-birth" for "*labouring of child.*"

For the Prayer of S. Chrysostom and 2 Cor. xiii. 14, see Morning Prayer, pages 51, 52, Part I.

CHAPTER XV.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

Historical.—In time of trouble or special calamity, it is natural that men should earnestly plead with God for deliverance. Solomon takes this for granted in his prayer at the dedication of the Temple (1 Kings viii. 33-37). He asks God to hear His people when they make supplication in time of war, famine, or pestilence.

The allusions in the Litany to special calamities are necessarily brief; therefore prayers of a more comprehensive and special character are found in most rituals. In both the Eastern and Western Churches there were special Masses for rain, fair weather, for times of pestilence and of war.

At the end of the Processional Litanies—as in that of *Sarum*—Collects for special occasions were appended. These ancient Collects, however, have been but little used in compiling the Occasional Prayers which formed part of the Litany till 1662.

In the English Prayer Book there are prayers for nine special occasions, two of which have alternative forms. At the revision in 1878, the Church of Ireland added seven more, viz., a prayer for unity, for a sick person, Rogation Days, New Year's Day, for Christian missions, for the General Synod, for use in colleges and schools.

All the Occasional Prayers, except that for colleges and schools, are addressed to God the Father.

FOR RAIN.

This prayer is an enlargement of the petition in the Litany, "preserve to our use the kindly fruits," &c., and is like that for "daily bread" in the Lord's Prayer. It pleads Christ's promise, "Seek ye first," &c. (S. Matt. vi. 33). Elijah's prayer for rain was answered, as also for fair weather (James v. 17).

FOR FAIR WEATHER.

This, like the preceding prayer, is for a temporal blessing. It refers (*a*) to the Flood and God's promise then given; (*b*) acknowledges that punishment is deserved; and (*c*) asks that the plague of rain may be removed, and that the twofold lesson from punishment and its removal may be learned, viz., amendment of life, and gratitude.

"*Worthily deserved*" = justly deserved; so in the Collects for Septuagesima and the fourth Sunday in Lent.

IN THE TIME OF DEARTH AND FAMINE.

There are two prayers for such seasons, added in 1552. The second was omitted in 1559, but restored in 1662, with slight alteration. They were both composed for our Liturgy, though bearing some slight resemblance to forms used in the East. In each there is an acknowledgment that suffering is connected with sin. In the second there is an allusion to the relief of Samaria from famine (2 Kings vii.), and a statement as to the threefold use of riches, viz., for (*a*) God's glory (Prov. iii. 9), (*b*) the need of others (1 John iii. 17; James iii. 15), and (*c*) our own comfort.

A PRAYER FOR UNITY.

Historical.—This prayer forms part of "A Form of Prayer" to be used every year on the day of the Queen's Accession. A similar service was used at the Accession of Queen Elizabeth, but it was not till the time of George I. (1715) that the prayer for unity was included in the Accession Service.

In 1878 it was inserted in this place by the General Synod of the Church of Ireland, and is most needful, because of the number of unnecessary divisions which still prevail amongst professing Christians.

The prayer is almost in the very words of S. Paul (Eph. iv. 4-6). Its frequent use would tend to check in our own members the thoughtless encouragement of schism, which so hinders the progress of Christ's truth. See 1 Cor. ii. 13. The Collect for S. Simon and S. Jude's Day is also a prayer for unity.

IN THE TIME OF WAR AND TUMULTS.

Historical.—This prayer, founded on one in the Sacramentary of Gregory, was inserted in 1552, at a time when there were wars throughout Europe. The words “and tumults” were added in 1662, no doubt in reference to the troublous times preceding the restoration of Charles II. In Queen Anne’s reign (1704) it was placed in the Accession Service.

IN THE TIME OF ANY COMMON PLAGUE OR SICKNESS.

Historical.—In 1551 England was visited by the plague known as the sweating sickness. Cranmer composed a suitable prayer, and inserted it in 1552. It was afterwards enlarged, and in 1662 placed where it now stands. In 1878 the present prayer was substituted for Cranmer’s, of which it is a modification, and was enlarged by the addition of several petitions, taken chiefly from the Commendatory Prayer in the Order for the Visitation of the Sick.

Explanatory.—“*Didst visit with pestilence thy sinful,*” &c., refers to the plague consequent on the rebellion against Moses and Aaron (Numb. xvi), and that on David’s numbering the people (2 Sam. xxiv.), which are specifically mentioned in the prayer of 1661.

“*Didst vouchsafe to cease from punishment.*” In the present Collect in the Church of England it is “didst then accept of an atonement, and didst command the destroying Angel to cease from punishing.”

“*Teach us to know how frail,*” &c., is from the Commendatory Prayer.

FOR A SICK PERSON.

Historical.—This prayer—taken from the Sarum Manual for the Visitation of the Sick—was in 1549 placed as the first Collect in the English Office. In 1878 it was placed amongst the Occasional Prayers in the Irish Prayer Book, two petitions from the second Collect in the Visitation of the Sick having been inserted in it, viz., that for restora-

tion to health, and that the fatherly correction may be sanctified. It differs from the other prayers in having a direct individual application.

IN THE EMBER WEEKS, TO BE SAID EVERY DAY FOR THOSE
THAT ARE TO BE ADMITTED INTO HOLY ORDERS.

Historical.—The Ember days are called in Latin, *Jeiunia quatuor temporum*, i.e., the Fasts of the Four Seasons; so that the word “Ember” may probably be connected with the German name, *Quatember*, evidently derived from the Latin name, *quatuor temporum*. Some, however, derive the name from the Anglo-Saxon *Ymbren*, meaning a revolution or circuit; but the annual occurrence of any event might be called a “circuit.” Others, also, with but little probability, derive the name “Ember days” from embers or ashes, it being usual in ancient times, during seasons of fasting, to sprinkle ashes on the head—a custom still retained in the Roman Church on Ash Wednesday.

The earliest mention of the Ember fasts is about the end of the fourth century. They do not then occur in connection with the four seasons, though they are associated with them soon after.

It is highly probable that there were at first but three stated fasts, in Lent, at Pentecost, and at the Nativity times which nearly correspond to three of the four seasons of the year.

The idea of adding a fourth fast, and connecting their observance with each of the four seasons of the year, probably originated about the time of Leo the Great (450).

These fasts were at first observed in this connection by the local Roman Church, afterwards they gradually extended to other Churches in connection with the Roman. The Council of Mainz (813) imposed their observance on the Gallican Church. Their introduction into England is attributed to Gregory the Great by the Council of Aenham (1009).

The observance of the Ember days in connection with the four seasons is altogether a Western custom; we do not find any such observance in the Eastern Church.

The Ember days, as fixed by the Council of Placentia (1095), are the Wednesday, Friday, and Saturday after the first Sunday in Lent, Whitsunday, 14th September, and 13th December.

The Ember fasts were not, as some supposed, instituted as times for admitting to Holy Orders, but rather these solemn seasons of fasting and penitence came to be regarded as suitable times for the ordination of the clergy.

These prayers are peculiar to the Anglican ritual, and were inserted in 1662. The second form was in the Scotch Prayer Book of 1637. The use of these Collects is not confined to the Ember days, as the rubric directs them to be said every day during Ember week for those that are to be admitted to Holy Orders.

The first is the more appropriate prayer for the first part of the week, as in it we pray that the Bishops and Pastors "may wisely make choice of fit persons." The other prayer would be more suitable for the latter part of the week, when the choice has been made, as it asks for grace to be given "to all those who are to be called."

Explanatory.—*Holy Orders*, i.e., in this connection, the orders of Bishop, Priest, and Deacon.

"*Purchased . . . universal Church*," &c. So S. Paul: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers [Bishops, R. V.], to feed the Church of God, which He hath purchased with His own blood" (Acts xx. 28).

"*Bishops*" = overseers, the highest order in the three-fold ministry, by whom persons are ordained.

"*Pastors*" = shepherds, those who tend and have the oversight of Christ's flock; the word is therefore applicable to each of the three orders of the ministry (1 Peter ii. 25).

"*Lay hands suddenly on no man*" = ordain hastily no man, i.e., take time to be fully assured of his fitness, &c.

"*Holy function*" = sacred office.

"*Life and doctrine*," i.e., "preaching and living" (Litany).

"*Set forth Thy glory, and set forward the salvation of all men*" = the twofold duty of God's ministers, and indeed of all Christians in their several ways.

THE SECOND FORM.

"*Giver of all good gifts.*" "Every good gift and every perfect gift is from above," &c. (James i. 17).

"*Replenish*" = fill. "*Endue*" = supply.

ON THE ROGATION DAYS.

Historical.—The Rogation days are the three days preceding Ascension Day; their observance in England was enjoined by the Council of Cloveshoo (747).

The word "Rogation" is the Latin equivalent for the Greek word "Litany." These processions or Rogations—during which supplications were made to God and prayers for a fruitful season—were abolished at the Reformation. This prayer, which is largely composed of the words of Scripture, is from one by Bishop Cosin, and was inserted here in 1878. It appeals to God as the Author and Preserver of all, and asks for the blessing of a fruitful season.

ON NEW YEAR'S DAY.

This prayer—inserted in the Irish Prayer Book in 1878—asks for pardon for sins committed in the year that is past, and for grace to spend the remainder of our days to God's glory. It is said to have been composed by Dr. Fitzgerald, Bishop of Killaloe.

FOR CHRISTIAN MISSIONS.

Historical.—This prayer was composed for the Society for the Propagation of the Gospel in Foreign Parts in 1854 by the Rev. Ernest Hawkins, the then secretary. With some slight modifications it was inserted here in 1878, and also in the Form of Thanksgiving for the Blessings of Harvest.

Analysis.—It consists of six clauses.

1. An appeal to Christ's command, "Go ye into all the world," &c. (S. Matt. xxviii. 19, 20); a prayer that He would—
2. Grant us the will to obey.
3. Look with compassion on the heathen.
4. Send forth labourers.
5. Fit and prepare the labourers for their work.
6. Prosper their work, to God's glory and man's salvation.

A PRAYER THAT MAY BE SAID AFTER ANY OF THE
FORMER.

Historical.—This is one of the most beautiful Collects in our Prayer Book. It appeals to the God of mercy to loose the soul from spiritual bondage. It is found in the Sacramentary of Gregory, and was admitted into the Sarum Use. It was translated into English, and included in the earliest “Prymers.” Long familiar to the English people, it was placed at the end of the Litany in 1544, and, though omitted in 1549, was re-inserted in 1559, and placed in its present position in 1662.

“*O God, whose nature and property is.*” Latin, *Deus, cui proprium est.*

A PRAYER FOR THE HIGH COURT OF PARLIAMENT.

Historical.—This prayer is said to have been composed by Archbishop Laud on the accession of Charles I. It was included in the special forms of prayer issued in 1625 and 1628, and—with some slight changes—inserted in the Prayer Book, 1662. By an order of Council the word “dominions” was substituted for “kingdoms” in 1801, as being more applicable to the vast possessions of England in all parts of the world. At the revision of 1878, by the authority of the General Synod, the words “our Sovereign Lady the Queen”—which occur in the prayer for the Queen’s Majesty in Morning and Evening Prayer—were inserted instead of “our most religious and gracious Queen.” The words “most gracious Queen” occur in the Litany, and in the preface we have the title, “His Sacred Majesty.” “*Sacred*” = Latin, *religiosus*.

Analysis.—This prayer contains a threefold petition, that the consultations of Parliament may tend to

1. The promotion of God’s glory.
2. The good of His Church.
3. The safety, honour, and welfare of our Sovereign and her dominions.

And that there may be established among us

1. Peace and happiness.
2. Truth and justice.
3. Religion and piety.

A PRAYER FOR THE GENERAL SYNOD.

Historical.—This prayer was drawn up by Archbishop Trench in 1878. It is founded on a Collect in "A Form of Prayer for the House of Convocation," which was included in a Latin Prayer Book of Queen Anne's time (1703).

Analysis.—It

1. Addresses God as the Father of Light and the Fountain of all Wisdom.
2. Appeals to Christ's promise to be with His Church.
3. Asks that the Holy Spirit may rest upon, enlighten, and guide Bishops, Clergy, and People in their deliberations; and
4. Prays that the Church of Ireland may hold fast and abide in the Apostolic and true Catholic faith, and serve God in pureness of worship and life.

TO BE USED IN COLLEGES AND SCHOOLS.

Historical.—This prayer, peculiar to the ritual of the Church of Ireland, was inserted here in 1878. It is found in a form of "Prayers for the use of Trinity College, near Dublin," which was included in some editions of the Old Irish Prayer Books, the only modification being that the words "we may grow in wisdom and years and favour" have been changed into "as we grow in years we may grow in wisdom, and in favour." It is the only one of the occasional prayers addressed to Christ.

A COLLECT OR PRAYER FOR ALL CONDITIONS OF MEN.

Historical.—This Collect, which was drawn up in 1662, probably by Bishop Gunning, as an intercessory prayer for use at such times when the Litany is not appointed to be said, is thought to have been originally much longer. It is said to have contained petitions for the Clergy, and the King, and Royal Family, &c., somewhat similar to those in the Litany and in the Collects. On the omission of those petitions, the word "finally" was not changed, though it now seems inappropriate in such a short prayer.

Analysis.—This purely intercessory prayer appeals to God as the Creator and Preserver of all mankind. Its

petitions meet the needs of all. On behalf of "all sorts and conditions of men," it prays that

1. God's ways and saving health may be known to all nations, *i.e.*, for the spread of the Gospel.
2. The Catholic Church may be so guided by God's Spirit that all professing Christians may be led into the way of truth, *i.e.*, for unity, that there be no heresy or schism.
3. The afflicted may be granted patience, relief, and comfort.

In connection with this petition, provision is made for specific mention of individual needs, "When any desire the prayers of the congregation," in reference to "mind, body, or estate."

Explanatory.—"Creator and Preserver"="Maker and Preserver" (*Art. I.*). "In whom we live, and move, and have our being" (*Acts xvii. 28*).

"Thy saving health," *i.e.*, thy salvation. "That Thy way may be known upon earth, Thy saving health unto all nations" (*Psal. lxxvii. 2*).

"Good estate of the Catholick Church"=good condition of, &c., *i.e.*, for the spread of the faith, as well as purity of life and doctrine.

"All who profess and call themselves Christians may be led into the way of truth"—evidently refers to those who are in a state of heresy or schism.

"In unity of spirit," &c., "endeavouring [giving diligence, *R.V.*] to keep the unity of the Spirit in the bond of peace" (*Eph. iv. 3*).

"Mind, body, or estate," *i.e.*, troubles connected with one's worldly possessions and personal needs should be brought before the throne of grace, as well as those connected with the soul. God's "fatherly goodness" meets every human need. "My God shall fulfil every need of yours according to His riches in glory by Christ Jesus" (*Phil. iv. 19, R.V.*).

"Estate"=state, condition, general interests; "that he might know your estate" (*Col. iv. 8*); so *S. Luke i. 48*; *Jude 6*.

"*Issue*"=deliverance ; see Rom. viii. 37 ; Rev. xxi. 4.

"*Especially those for whom our prayers are desired.*"

This privilege of obtaining the prayers of the congregation should be highly valued (2 Cor. i. 11 ; ix. 14 ; James v. 16). Individual members of the congregation might also think of their own special needs at this place.

THANKSGIVINGS.

Historical.—Thanksgiving is one of the essential parts of true worship. "We assemble and meet together to render thanks for the great benefits that we have received at His hands," &c.—(*The Exhortation.*) In our services, therefore, Doxologies, Canticles, the Te Deum, and responses indicative of praise and thanksgiving, are appropriately included. There were no special forms of thanksgiving for special mercies in the ancient liturgies, and the Anglican ritual now alone contains them. After the Hampton Court Conference, 1604, forms of thanksgiving for rain, for fair weather, for plenty, for deliverance from enemies, and for deliverance from plague, were added by the authority of the Crown, and with the sanction of Convocation. It was felt, however, that there should be a form of thanksgiving to God for His daily mercies, as well as for special deliverances. Bishop Reynolds, therefore, drew up "A General Thanksgiving," the earlier portion of which was somewhat similar to one composed by Queen Elizabeth. This was inserted at the revision in 1662, as was also a form of thanksgiving "For Restoring Public Peace at Home."

In 1878 a thanksgiving "For Recovery from Sickness" was added to the Irish Prayer Book, and at the same time a rubric giving permission to the congregation to repeat the General Thanksgiving "after the minister."

A GENERAL THANKSGIVING.

Analysis.—It consists of a thanksgiving and a prayer. Addressing God as the Father of all mercies, and acknowledging our unworthiness, we thank Him for—

1. Temporal blessings common to all ; e.g., creation, preservation, &c.

2. Spiritual blessings attainable by all ; *e.g.*, redemption, means of grace, &c.

In the latter part we have a prayer that—

3. Our thanksgiving may be genuine. “Not only with our lips, but in our lives.”

Explanatory.—“*General Thanksgiving.*” To distinguish it from the special thanksgivings for particular mercies, although provision is made in it also for the recognition of individual mercies and deliverances, should any desire to return God public thanks for the same.

Wheatly remarks, “None should omit to return thanks after recovery, lest they incur the reprehension given by our Saviour to the ungrateful lepers recorded in the Gospel—‘*Were there not ten cleansed, but where are the nine ?*’”

“*Father of all mercies.*” The source of all mercies (2 Cor. i. 3).

“*Inestimable love,*” *i.e.*, beyond all price.

“*The means of grace,*” including God’s Word (2 Pet. i. 2-4), prayer (Heb. iv. 16), the Sacraments of the Church, &c. (Acts ii. 41, 42).

“*The hope of glory ;*” “Christ in you, the hope of glory” (Col. i. 27).

“*A due sense*” = a right perception.

“*Unfeignedly*” = truly, sincerely, without hypocrisy.

“*By giving up ourselves to thy service,*” *i.e.*, not attempting to serve two masters (S. Matt. vi. 24). “We offer and present to thee, O Lord, ourselves, our souls and bodies” (*Communion Office*).

“*Not only with our lips, but in our lives.*” So our Lord teaches, “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father, which is in heaven” (S. Matt. vii. 21).

FOR RAIN.

This form of thanksgiving is based on Ps. lxviii. 9.

“*Providence*” = foresight, hence care.

“*Comfort*” = strengthening, hence support.

FOR FAIR WEATHER.

“*Comforted our souls*”—by relieving anxiety as to sustenance for the body.

See Ps. cvii. 5-8.

FOR PLENTY.

The first part of this thanksgiving is similar in expression to the first prayer in time of dearth and famine; the latter part is somewhat similar to the second form.

FOR PEACE AND FOR DELIVERANCE FROM OUR ENEMIES.

This form, added in 1604, has reference chiefly to foreign foes. "*A strong tower*," see Prov. xviii. 10.

FOR RESTORING PUBLICK PEACE AT HOME.

This form was added in 1662, when it was peculiarly suitable after the Civil Wars and unsettled condition of the country for some years before the restoration of Charles II.

There are two forms of thanksgiving for peace, but only one prayer for deliverance "in time of war and tumults," the addition of the word "tumults" in 1662 rendering it equally suitable for use during times of civil disturbance as in times of conflict with foreign foes.

FOR DELIVERANCE FROM PLAGUE OR OTHER COMMON SICKNESS.

There are two forms of thanksgiving, the second more especially suitable for "contagious sickness." The first form is borrowed largely from the first Collect in the post-Communion Service. The second form acknowledges that our manifold transgressions deserve punishment, and offers to God "the sacrifice of praise and thanksgiving" for deliverance.

FOR RECOVERY FROM SICKNESS.

This form of thanksgiving, added in 1878, is peculiar to the Prayer Book of the Church of Ireland. It is a form in which the congregation join with one or more of its members, who, in their presence, desire to thank God for restoration to health.



CHAPTER XVI.

THE COLLECTS, EPISTLES, AND GOSPELS, TO
BE USED THROUGHOUT THE YEAR.

Historical.—The title in the Prayer Book of 1549 was "Introits, Collects, Epistles, and Gospels, to be used at the Celebration of the Lord's Supper and Holy Communion throughout the year."

In all known Liturgies, readings from the Old as well as the New Testament accompanied every Celebration of the Holy Communion in both the Eastern and Western Churches.

Justin Martyr (140) testifies that, at the Celebration of the Eucharist, "the commentaries of the Apostles and the writings of the Prophets" were read; and the *Apostolic Constitutions* speaks of "the reading of the Law, the Prophets, and of the Epistles and Gospels." Nor was it long left to individual discretion to select what part of Holy Scripture was to be read at each service, for we find that formal Tables of Lessons were in general use in the fourth century.

The Lesson from the Old Testament, however, was afterwards omitted from many Liturgies. The first Scripture Lesson was therefore the Epistle, or "the Apostle," as it was generally called, because it was almost exclusively taken from the writings of S. Paul.

In the Eastern Churches the Gospels and Epistles are read through in due course, beginning with S. John and the Acts at Easter, which is the commencement of their ecclesiastical year, and books of the Gospels (called *εὐαγγέλιον*), divided into sections suitable for Eucharistic use, were common by the end of the fourth century.

The Western Church—beginning its year with Advent—followed a different plan in its selection of the Epistles and Gospels to be read every Sunday and Holy-day. Those were chosen which contained passages bearing on, or appropriate to, the Sunday or Holy-day, without regard to their sequence or place in the New Testament. That is, the Greek Church read them consecutively, the Latin Church according to their subject-matter.

The *Comes* or *Lectionary*, ascribed to S. Jerome (342), though probably not compiled for some centuries later, gives the Epistles and Gospels very much in the same order as we have them in our Prayer Book at the present day.

The selection in the Roman Service Book corresponded very closely with S. Jerome's. The Roman order was practically adopted in the Salisbury Missal; and as the English people were long familiar with the words and arrangements of the Epistles and Gospels in that Missal, they were wisely retained by the Reformers without any material changes.

In all the ancient Liturgies of the West a Collect precedes the Epistle. This is not the case with Eastern Liturgies, where—as in that of S. Chrysostom—a fixed prelude or anthem—generally a verse and response from the Psalms—precedes the Epistle, of which it is an epitome.

Not only are the selection and arrangement of our Epistles and Gospels practically the same as in the fourth century, but we can also trace a great number of our Collects to equally primitive times. Truly to realise that our Church continues to pour forth its prayers to God in the same words and for the same needs as the Church has done for nearly 1,600 years, should not only deepen our attachment to it, but also enable us more fully to grasp the meaning of the Communion of Saints.

Our Collects are chiefly derived from the Sarum Use, through which many of them are traced to the Sacramentaries of Leo the Great (483), Gelasius (494), Gregory the Great (590), and other early sources. Some are accurate translations of the originals, and others adaptations from the ancient forms. Indeed, except those Collects for Saints' days which contained invocations to the Saints, and for which new Collects had to be provided, only eleven were composed anew at the Reformation, viz., those for the first three Sundays in Advent, Christmas Day, Sixth Sunday after the Epiphany, Quinquagesima, Ash Wednesday, First in Lent, Easter Even, and First and Second Sundays after Easter.

The Collects are arranged to correspond with the progress of the events of our Lord's life on earth; and as each Collect "*is the first of the Day*," their weekly change in

our daily Order for Morning and Evening Prayer is the only mark therein of the various periods of the Christian year; while they form a connecting link between the Daily and Communion Offices by being used in each.

Analysis.—The plan on which the Collects, Epistles, and Gospels is arranged is very suitable and simple. They are grouped round the chief events of our Lord's life, and may be divided into four classes or groups, viz.—

1. Those in connection with our Lord's Nativity—*i.e.*, from Advent to the Sixth Sunday after the Epiphany—in which occur the "immovable Feasts."*
2. Those in connection with our Lord's Death, Resurrection, and Ascension—*i.e.*, from Septuagesima to Trinity Sunday—in which are found the "movable Feasts."
3. Those from Trinity Sunday to Advent, during which time no event of our Lord's life is specially commemorated.
4. Those for the Saints' Days, the dates of which are fixed.

THE RUBRICS.

Historical.—*The Introits* were psalms sung while the priest was entering the altar rails, hence the name. Latin, *Introitus*. It is sometimes called *Ingressa*, and probably found its way into the Roman ritual from the Eastern.

In 1549 an Introit or psalm was printed before each Collect, Epistle, and Gospel, but was removed in 1552. The place of the Introit is now generally supplied by a hymn, sung between Morning Prayer and the Communion Office.

A rubric in the Communion Service directs that the Collect of the Day is to be used after the Prayer for the Queen, and that all the people are to stand up during the reading of the Gospel. In 1878 was added permission to say or sing "Glory be to Thee, O Lord," on the Gospel

* The movable Feasts depend on the date of Easter; the immovable on the Nativity, the date for which is fixed. For a list of these feasts, see the "Tables and Rules for the Movable and Immovable Feasts," printed immediately after "The Calendar."

for the day being announced, and after the Gospel ended "Thanks be to Thee, O Lord," or "Hallelujah." This practice, which is of great antiquity, had been the rule in 1549, but the rubric was omitted in 1552. The custom, however, has been generally continued in the Church without rubrical sanction.

The rubric directs that the Collect for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before.

Vigil or Eve —Vigils seem to have had their origin in times of persecution, when Christians were under the necessity of holding their public services at night. When this necessity passed away, the night-watches were continued. Prayer in church on the previous night was considered a suitable preparation for the observance of the Greater Festivals; and on the eve of a festival in honour of a martyr, people crowded to the church in which he was buried, or to one dedicated to him, that they might spend the night in prayer.* As many irregularities occurred at these night meetings, they were abolished. The use of the Collect for the festival at the usual service on the evening before the festival is all that now marks the ancient custom.

The comparatively modern custom of holding a midnight service on the last night of the old year is not connected with any ecclesiastical season or Church festival, but has reference chiefly to the beginning of the civil year.†

The Feast of the Circumcision coincides with New Year's Day, yet the Vigil does not seem to have any reference to it. Such midnight meetings now, as of old, are not unattended with danger.

* Though all Vigils now are also fasts, yet not till the ninth century was fasting observed as a condition of keeping a Vigil. Nicholas I. (867) seems to have been the first to enjoin Vigil fasts. For a list of the Festivals which have a Vigil, and also the days appointed for fasting or abstinence, see the Tables which follow *The Calendar*, and which were inserted in this position in 1662.

† The only allusion to the beginning of the civil year in the English Prayer Book is in the rubric after the Collect for S. Stephen's Day, where the Collect for the Nativity is directed to "be said continually unto New Year's Eve." The words "The Circumcision" are here substituted for "New Year's Eve" in the Irish Prayer Book, which provides, amongst the Occasional Prayers, one to be said on New Year's Day.

GROUP I.

The Collects, &c., in connection with our Lord's Nativity, viz., four in Advent, two on Christmas Day, Sunday after Christmas, the Circumcision, the Epiphany, six for the Sundays after the Epiphany—i.e., fourteen in all. The Collect for Christmas Day serves for the following Sunday. Of these, only five were composed anew at the Reformation.

ADVENT.

Historical.—Advent is the name given to a season primarily set apart as a time of preparation for the celebration of the Feast of the Nativity. The further idea, of a preparation for the Second Coming of Christ, subsequently became the more prominent one; the Collects, Epistles, and Gospels refer chiefly to it.

The appointment of Advent as a definite Church season depended on the time fixed for the celebration of our Lord's Birth, and could not, therefore, have been earlier than the fourth century. It was not, however, generally observed till a much later date.

At first the duration of the period of preparation was left to the discretion of the faithful. In the Gallican Sacramentary we seem to meet with the earliest rules on the subject, but only three Sundays were then included in the period. The Council of Mâcon (581) enforced a Quadregesima or forty days' preparation, from the feast of S. Martin (11th November), which would include six Sundays; but this probably only applied to the Monastic Orders, amongst whom we find it so observed in England in the time of the Venerable Bede (735).

Advent does not seem to have been established in the Roman Church, as a fixed season of four Sundays, until the time of Gregory the Great (590), when it so appears in the Sacramentary which bears his name. This became the rule in the Western Church by the end of the eighth century.

Its observance in the Eastern Church, as a season of preparation for the Feast of the Nativity, scarcely dates earlier than the twelfth century. It is still kept in the East as a fast of forty days, but not designated "Advent."

The Armenian Church observes a fast of fifty days' preparation for the festival of the Nativity, which it still celebrates on the Epiphany.

The ecclesiastical year seems to have formerly commenced in March, dating from the Crucifixion of our Lord. In the *Comes* of S. Jerome, it begins with the Nativity. The Nestorian or Chaldean rule began the liturgical year with the first Sunday in Advent, a change which we find adopted in the Gallican Church about the seventh century, and now universal in the West.

The Epistles and Gospels during Advent are the same as those in the Lectionary attributed to S. Jerome in the fourth century, and incorporated in the Salisbury Use.

Explanatory.

1st Advent.—The opening words of this Collect, composed in 1549, are from the Epistle of the day.

"*Works of darkness*"—i.e., evil works that will not bear the light (S. John iii. 19, 20).

"*Armour of light*"—i.e., those virtues with which we oppose sin; see Eph. vi. 11-18.

"*Now in the time . . . when He shall come again*"—His First and Second Advent.

"*In great humility*"—not only taking man's nature, but born in a "low estate" (S. Luke i. 48).

"*To judge,*" &c. = the object of His return; so the Creeds.

"*Life immortal*"—contrasted with "mortal life." "When this mortal shall have put on immortality" (1 Cor. xv. 54).

2nd Advent.—"*Blessed Lord.*" Note this title is applied to God the Father; as also in the Third Collect for Good Friday, and in the Form of Prayer to be used at Sea.

"*Caused all Holy Scripture.*" Quoted, with other phrases, from the Epistle, on which the Collect is based; so 2 Pet. i. 21; an acknowledgment of the inspiration of Holy Scripture.

"*In such wise*"—i.e., in such guise or manner.

3rd Advent.—"*O Lord Jesu Christ.*" This Collect, formed from the Epistle and Gospel, is addressed directly to God the Son, as is also that for S. Stephen's Day and First Sunday in Lent. See also Prayer of S. Chrysostom, and for Colleges and Schools. In 1662 it was substituted for the Collect, "Lord, we beseech Thee, give ear to our

prayers, and by Thy gracious visitation lighten the darkness of our heart, by our Lord Jesus Christ ”

“ *Thy messenger* ”—*i.e.*, S. John the Baptist.

“ *Ministers and stewards* ”—*i.e.*, “ ministers of Christ and stewards of the mysteries of God,” as in the Epistle (1 Cor. iv. 1)—titles which also indicate the duties of the Christian ministry.

“ *To turn the hearts of the fathers,* ” &c.—the Angel Gabriel’s description of John’s life-work.

4th Advent.—“ *Succour* ”= hasten to help; Lat, *succurrere*.

“ *Let and hindered.* ” “ *Let* ” is from Old English *læt*, and signifies to retard, to obstruct. The word *let*, to allow, comes from a different root. See 2 Thess ii. 7.

“ *In running the race,* ” &c.—*i.e.*, in living aright. The Christian life is compared to a race (1 Cor. ix. 24; Heb. xii. 1).

“ *Satisfaction of Thy Son* ”—*i.e.*, the Atonement. “ A full, perfect, and sufficient sacrifice, oblation, and satisfaction ” (*Communion Office*).

THE NATIVITY.

The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas Day, is the full title in the Prayer Book.

Historical.—Clement of Alexandria (200) alludes to the day on which our Saviour’s Birth was commemorated, so that, from the earliest ages, the Church commemorated the event, though not till the fourth century was there a general uniformity in both the Eastern and Western Churches as to the date on which the festival should be kept.

In the Church of Jerusalem and Alexandria, and throughout the East generally, the Nativity was looked upon as the great Manifestation of Christ, hence there was but one anniversary for both His Birth and the Epiphany, which was celebrated on 6th January. The Roman Church seems always to have kept the festivals of the Nativity and the Epiphany distinct, holding the former on 25th December, the latter on 6th January. Through the influence of S. Chrysostom, the Eastern Churches gradually conformed to the customs of the West, so that since the

beginning of the fifth century the festival of the Nativity has been celebrated throughout Christendom on the day on which we now keep it; the Armenians, however, still adhere to the old Eastern custom and date.

The fact that the Greek Church calls the festival by its Latin name, "Nativity," shows the source from whence they received it. Why the date 25th December was chosen we have now no certain means of judging, though the fact that it was always kept on that date by the Latin, and early adopted by the Greek Church, seems to indicate that the traditional date was probably the true one. Others suggest that it was an adaptation of the Jewish feast of the Dedication,* or of some of the heathen festivals—a supposition which would contradict the usual practice of the early Christians of holding fasts on the days of heathen feasts.†

The First Prayer Book of Edward VI. contained two Collects, of which one was composed in 1549, with Epistles and Gospels, for this day; but one of the Collects, with its Epistle and Gospel, was afterwards omitted. This Collect, to be used at an early Celebration, was restored in 1878 by the General Synod, with the same Epistle; but the Gospel selected was that used in the Greek Church (S. Matt. i. 18), as the former Gospel (S. Luke ii. to 15) is now read as the Second Lesson on that day.

Explanatory — "*Being regenerate, and made Thy*

* The feast of the Dedication, held in "winter" (S. John x. 22), began on 25th of the ninth month, Chisleu (Zech. vii. 1), and lasted eight days. It was instituted by Judas Maccabæus (1 Macc. iv. 52) to commemorate the cleansing of the Temple after its pollution by the Syrians, B.C. 164, and became a great national festival, which, though not of Divine institution, was recognised by our Lord.

† Apart from the religious celebration of Christmas Day, the festive character of the season is, no doubt, traceable to the idolatrous rites of the ancient Saxons, if not to earlier times. *Yule-tide* was a time of revelry, as is probably indicated by its name, which means to cry out, &c. The ceremonies connected with the *mistletoe* are traceable to pagan times. It was used in religious ceremonies by Greeks and Romans. The Druids—who called it *Guthyl*, or good-heal, i.e., God heal or restore us—laid it upon the altars as an emblem of the expected Messiah, who was to heal all; and in the mythology of various nations it finds a place. The evergreen holly and ivy were recognised as Christmas emblems before the fifteenth century; but the mistletoe is not mentioned as such till the seventeenth century.

children," &c., *i.e.*, we who are born again and made, &c. Compare S. John iii. 5, and Rom. viii. 15. The same Latin word, *renatus*, is in Art. IX. rendered by "regenerated" and "baptized." See Titus iii. 5, and note the distinction between *παλιγγενεσία* and *ἀνακαίνωσις*.

"*Renewed by Thy Holy Spirit*." God's children need daily cleansing from daily defilement (S. John xiii. 10, R. V.).

Collect for First Celebration.—"*Glad*," &c., because of our Redemption, consequent on His first coming. The Gospel (S. Matt. i. 18) for this Celebration is the same as that for the Sunday after Christmas.

THE CIRCUMCISION OF CHRIST.

Historical.—As the date of this festival depends on that of the Nativity, it could not have been fixed before the fourth century. At first it was simply considered as the Octave of the Nativity, though allusion in the service was made to the fact of the Circumcision. The Gospel for the Octave in the Sacramentary of Gregory is S. Luke ii. 21-32, which tells of the Circumcision. It was not till the middle of the sixth century that it received a special name. The first mention we have of it under its present title is at the Second Council of Tours (567). At the beginning of the year the Saturnalia—a great heathen festival—was held; it was marked with more than usual licentiousness. As a protest and safeguard against this, the Western Christians instituted a fast on 1st January. We have no record when the fast became a festival, but probably soon after the danger from the heathen festival had passed.

The rubric directs that the same Collect, Epistle, and Gospel shall serve for every day after until the Epiphany.

Explanatory.—"True Circumcision of the Spirit" Not "the outward and visible sign only, but also the inward and spiritual grace." See Rom. ii. 29.

"Hearts . . . mortified from"—quoted from Col. iii. 5, *i.e.*, "being dead to sins."

"Worldly and carnal lusts"—so at baptism we renounced "the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

THE EPIPHANY.

Historical.—The Epiphany is explained in the title as “The Manifestation of Christ to the Gentiles.” The festival took its rise in the East, where it was celebrated on the 6th January in connection with our Lord’s Birth and Baptism. The twofold celebration continued till the end of the fourth century, when that of the Nativity was separated from it and observed as in the West. About the same time the Latin Church adopted the observance of the Epiphany from the Greek—indeed, its Greek name, “Epiphany,” which was also adopted, indicates the source from whence it came. There are three Manifestations of Christ commemorated in our service for this day—

1. His Manifestation to the Gentiles, indicated by the visit of the wise men, which is mentioned in the Collect and the Gospel (S. Matt. ii. 1). This Manifestation is that on which the Western Church chiefly dwelt. The lections in the Gelasian and Gregorian Sacramentaries refer to the visit of the Magi; so that throughout the West the day was commonly spoken of as the “*festum trium regum*,” tradition having fixed the number of the wise men as three, and given them the title “kings,” in accordance with the prophecy in Ps. lxxii. 10.
2. His Manifestation at His Baptism. This is brought forward in the Second Lesson at Morning Prayer (S. Luke iii. 15-23). It is this Manifestation on which the Eastern Church exclusively dwelt; hence it was one of the three great seasons for baptism. The water was solemnly consecrated on this day.
3. His Manifestation of His Divinity at His first miracle. This is recorded in S. John ii. 10-12, which is read as the Second Lesson at Evening Prayer. This Manifestation is not much dwelt on in the old Liturgies, but is found in the Gallican Use, and alluded to in the Sacramentary of Gregory.

The six Sundays after the Epiphany close the special services which group round Christmas as a centre. The Epiphany Collect is from the Sacramentary of Gregory; those for the first five Sundays after the Epiphany are taken from the Sarum Use, and traceable to very early times. The Collect for the sixth Sunday was composed by Bishop Cosin in 1662, and is the only Collect which directly addresses God the Holy Ghost. The rubric after the 25th Sunday after Trinity directs that, should there be twenty-six Sundays between Trinity Sunday and Advent, the Collects, &c., for the 6th Sunday after the Epiphany shall be used on the 25th Sunday; hence this Collect is frequently used before Advent, and contains an allusion to the time "when He shall appear again with power and great glory."

Explanatory.—"Didst manifest," *i.e.*, didst reveal; so the word "Epiphany." See also 6th after Epiphany.

"*The fruition of Thy glorious Godhead*" = the enjoyment of, &c. (Ps. xvi. 11).

1 Sunday. "*Perceive and know*," *i.e.*, discover and understand.

2 „ "*Dost govern*" = guide, direct, Lat. *moderaris*.

3 „ "*Mercifully look upon*" = look with mercy upon, *i.e.*, with a favourable disposition, favourably; Lat., *propitius*.

"*Stretch forth Thy right hand to help*," &c., *i.e.*, put forth Thy power; so in Ex. iii. 20.

4 „ "*By reason of the frailty of our nature*"—Lat., *pro humana fragilitate*. The weakness of man's nature is frequently pleaded in the Collects, *e.g.*, 1, 9, 15, 24 Trinity.

"*Cannot stand upright*"—Lat., *non posse subsistere*, *i.e.*, cannot of itself withstand temptation. Here we ask for "strength" to "support" us. So in Litany, "Strengthen such as do stand." See Gal. v. 17.

5 „ "*Thy Church and household*." Frequently so called. "Household of faith," "of God," "Thy family," &c. See Gal. vi. 10; Eph. ii. 19; Collect for Good Friday.

"In Thy true religion"—Lat., *pietate, i.e.*, not only in purity of faith and doctrine, but of life and action.

6 Sunday. The whole Collect is founded on the Epistle, which, as well as the Gospel, is suitable for Advent, and was probably so intended. See the rubric after 25th Trinity.

"With Thee, O Holy Ghost"—the only instance in the Collects where God the Holy Ghost is directly addressed.

Note that the Collects composed at the Reformation are almost wholly comprised of Scriptural phrases, *e.g.*, 1, 2, 3 Advent, 6 Epiphany, &c.

GROUP II.

The Collects, &c., in connection with our Lord's Death and Resurrection, &c., viz., three before Lent, Ash Wednesday, six in Lent, three on Good Friday, Easter Even, two on Easter Day, five after Easter, Ascension Day, Sunday after Ascension, Whitsunday and Trinity Sunday, in all twenty-five. Of these, only seven were composed anew at the Reformation.

Epistles and Gospels are also provided for the Monday, Tuesday, Wednesday, and Thursday of Holy Week, the Monday and Tuesday in Easter Week, and the Monday and Tuesday in Whitsun Week, but without special Collects, as those for the preceding Sundays are to be used.

LENT.

Historical.—Irenæus, who lived about the close of the second century, and had been a disciple of Polycarp, who had conversed with the Apostle S. John and with others who had seen the Lord, not only bears testimony to a fast preparatory to the great Easter festival, but also mentions that, long before his time, the length of the fast was of various duration—some kept it for one, others for two or more days, and others for forty hours. Tertul-

lian (200) asserts that a fast was obligatory on Christians during the time "the Bridegroom was taken away from them" (S. Matt. ix. 15)—*i.e.*, from the noon of Friday till the Resurrection, a period of forty hours. Thus we learn that, in the earliest ages of the Christian Church, a fast of varying duration, but generally forty hours, was kept preparatory to Easter.

In the time of Gregory the Great, the Roman and other Western Churches observed a six weeks' fast—*i.e.*, one of thirty-six days, Sundays not included.

In the East the same number of days was observed, though the fast was spoken of as one of seven weeks. The Eastern Church excluded from the fasting days Saturday as well as Sunday.

Ash Wednesday and the three following days were afterwards added to make up the number of forty days; but it is not known by whom this was done, though Ash Wednesday must have been generally recognised as the beginning of Lent in the eighth century, for we find it then called *Caput Jejuniæ*. It is also sometimes called *Caput Quadragesimæ*—*i.e.*, the first of the forty days, though the name *Quadragesima* was first applied to the original fast of forty hours, and then to the first Sunday in Lent,* as being the first in the forty days' fast. This name suggested for the previous Sunday the name *Quinquagesima*,† which is exactly fifty days from Easter; and similarly *Sexagesima* and *Septuagesima* for the other Sundays after Epiphany.

In the Greek Church these Sundays are named from the subjects of the Epistles or Gospels.‡

* The first Sunday in Lent is still called Quadragesima in the rules about movable feasts after the Calendar.

† The Tuesday before Quinquagesima is generally called Shrove Tuesday, from *shrove*, part of the verb to *shrive*, which meant to hear confessions. The word is now obsolete, and does not occur in our Prayer Book.

‡ In the Greek Church our Septuagesima is called "the Sunday of the Prodigal," as the Gospel for the day contains that parable. Sexagesima is known as "the Sunday of the meat fast," as the Epistle (1 Cor. viii. 13) contains the verse "I will eat no meat," &c.; and Quinquagesima is named "the Sunday of the cheese-eater," as this food was allowed during the previous week, and the Epistle (Rom. xiii. 1 to xiv. 4) speaks of different kinds of food.

The number forty in connection with this fast, whether of forty hours, as formerly, or forty days, as now, is not without significance in relation to the fasts of forty days of our Lord, Elijah, and Moses. In the fourth century all festivities, public games, marriages, &c., were forbidden during Lent.

Though the Lent fast seems to have originated in "the mourning for the Bridegroom" (S. Matt. ix. 15), yet other objects were gradually included in its observance. It was looked upon as a means—like all similar fasts—of gaining a mastery over self and quickening spiritual life. It was a time for all to make due preparation for the Easter Communion; penitents were prepared for Absolution, and candidates for Baptism. Elaborate rules were framed in reference to fasting and abstinence during this period.

The utility of such a time of self-examination, penitence, and self-denial was fully recognised at the Reformation, and the season of Lent, as a time of preparation for Easter, retained.

The name "Lent" is derived from the Anglo-Saxon *Lencten*, which means "spring;" hence Lent simply means the spring fast. In the Greek Church it is called "The Fast." The Collect for Quinquagesima was composed in 1549, instead of that in the Sarum Use, which referred to penance and confession.

THE FIRST DAY OF LENT, COMMONLY CALLED ASH WEDNESDAY.

Historical.—It is uncertain when Ash Wednesday came to be regarded as the first day of Lent, probably about the eighth century. In the Penitential of Egbert, Archbishop of York (750), it is known as *Caput Jejuniæ*, though it was not recognised in Scotland till the end of the eleventh century.

In the Greek Church, Lent begins on the day after Quinquagesima, and Ash Wednesday is not specially noticed. The Armenian Christians begin Lent on the Monday before Quinquagesima.

The name Ash Wednesday—Latin, *Dies Cinerum*—is derived from the practice of putting ashes on the heads of

such persons as were convicted of notorious sin, and who were on that day, with a ceremony of great solemnity, put to open penance, and temporarily excommunicated. At the Reformation this practice—which, no doubt, had a deterrent effect on others—was discontinued, and the day only marked by the special “Commination Service,” in which God’s anger and judgments against sinners are denounced.

The Collect was composed 1549. The Epistle, taken from the Old Testament (Joel ii. 12), is the same as that in the Sarum Missal, as is also the Gospel.

Explanatory.—“*Hatest nothing that Thou hast made.*” See third Collect for Good Friday.

“*New and contrite hearts,*” *i.e.*, truly penitent. See Ps. li. 10-17. So prayer in Litany. See page 88.

“*Worthily lamenting,*” *i.e.*, suitably mourning, as the truly contrite will.

“*Wretchedness*” = misery, *i.e.*, pitiable state as miserable sinners.

“*Remission and forgiveness,*” *i.e.*, not only relaxation of punishment due, but including also a restoration to the position forfeited by sin.

THE SUNDAYS IN LENT.

The Collect for the first Sunday in Lent was composed in 1549; those for the other five Sundays were all taken from the Collects for the same days in the Sarum Missal, and are similar to those in the old Sacramentaries. The Epistles and Gospels are identical with those of the *Comes* or Lectionary of S. Jerome, which is as old as the sixth or seventh century. The fourth Sunday was known as Mid-Lent, and called “refreshment Sunday,” no doubt from the fact that the Gospel for the day contained the account of our Saviour’s miracle of feeding the five thousand.

The sixth Sunday was known as “Palm Sunday,” in commemoration of our Saviour’s triumphant entry into Jerusalem. It was observed in the East from the fifth century, and from the sixth in the Western Churches. Palms or olive branches were blessed and distributed; and by the seventh century processions seem to have been generally introduced.

All trace of the events connected with Palm Sunday were removed at the Reformation. The name does not occur in our Prayer Book, but the Second Lesson for Evening Prayer (S Luke xix. 28) relates the entry into Jerusalem.

Explanatory.—1. "*Flesh subdued to the Spirit*" (Rom. viii. 13), *i.e.*, to have the desires, appetites, and passions under perfect control of the will sanctified by the Spirit.

"*Godly motions*" = holy suggestions, *i.e.*, impulses to what is good.

2. "*No power of ourselves*," a recognition of man's fallen nature—Art. X.; so in other Collects.

4. "*Worthily deserve*," *i.e.*, justly merit; so Septuagesima and Collect in Litany, &c.

"*Comfort of Thy grace may mercifully be relieved*." This is not a prayer to remove the punishment, but rather for consolation under it. In the Sacramentary of Gregory it is "*tuæ gratiæ consolatione respiremus*."

5. "*Mercifully to look*," &c. = to look with mercy, *i.e.*, have mercy.

"*Thy people*," Latin, *familiam tuam*, the same words as in Good Friday Collect, "*Thy family*," *i.e.*, Thy Church.

6. "*To take upon Him our flesh*," *i.e.*, our nature—His Incarnation. See Art. II.

HOLY WEEK.

Historical.—This week is kept with great solemnity. It is that of our Saviour's "Death and Passion." In the Latin Church it was at first called the "Great Week," from the anniversaries of the great events which it contained. It was universally observed in the Greek Church by the end of the third century. In the next century all work during the week was, as far as possible, laid aside, law courts closed, prisoners released, and slaves set free, in honour of Him Who, by His Death, as at this time, delivered man from the bonds of sin.

Our Church marks each day with special Epistles, Gospels, and Lessons, which bring before the faithful more

fully than in the old Service Books, the whole story of the Passion of our Blessed Redeemer as given in each of the Gospels. The Thursday in this week is generally called "Maundy Thursday;" Latin, *dies mandati*, from the *mandatum*, or command, to continue the observance of the Lord's Supper (S. Luke xxii. 19), or that to love one another (S. John xiii. 34), or to wash one another's feet (S. John xiii. 14), all of which seem to have been given on this day. In some Churches the candidates for baptism publicly repeated the Creed, which they were required to learn, though the more usual time was Easter Eve. In other Churches the feet of those about to be baptized were publicly washed*—their heads having been washed on Palm Sunday—alms distributed, and the penitents who were excluded from the Church on Ash Wednesday were again admitted.

This being the day on which the Sacrament of the Lord's Supper was instituted, permission was given by the third Council of Carthage (397) for a Celebration of the Eucharist in the evening. In some Churches there was a double Celebration on this day, as we learn from S. Augustine, "in the morning for the sake of those who dine, and in the evening for the sake of those who fast." The practice of Evening Communion was not generally adopted, and was prohibited by the Trullan Council (692). On this day the elements to be used in Good Friday's Communion were consecrated and reserved for it.

GOOD FRIDAY.

Historical.—The name Good Friday is that by which this day is known in the Churches of the Anglican Communion, and is indicative of "the inestimable benefits

* The custom of washing the feet of poor people on this day was formerly observed with great ceremony by kings, bishops, and popes, in imitation of the humility of our Saviour, and accompanied by a distribution of alms. It is still observed by the Pope and the Emperor of Austria; but James II. was the last English monarch who performed the ceremony. The distribution of alms in the Chapel Royal, Whitehall, is still continued, and there is a special "Office for the Royal Maundy," which is used at the distribution of the Queen's gifts on this day. In the Roman Church the anthem sung at the ceremony of washing the feet begins with the words "*Mandatum novum.*" &c., which helped, no doubt, to fix the name to the day.

which by His precious blood-shedding He hath obtained to us." In the Greek and Latin Churches it is known as "the great Parasceue" (S. John xix. 14), from the Jewish "preparation" day, on which Christ was crucified. From the long fasts on this day, the Anglo-Saxons spoke of it as Long Friday.

From the earliest ages of the Christian Church the day of the Saviour's Death was kept as a day of penitence and fasting. Eusebius (315) mentions it, and from the *Apostolic Constitutions* we find that the fast was continued to Easter Day by those who could endure it. The fourth Council of Toledo (633) decreed that all who could should remain without food till after the services of the day concluded.

There was no Consecration of the Lord's Supper on Good Friday; indeed, the Council of Laodicea (365) forbade any Celebration during the whole of Lent, except on Saturdays and Sundays—days which in the East, and afterwards in the West, were not fast days. In the next century this restriction seems, however, to have been limited to Good Friday and the following day, and that on the plea that, the Eucharist being the highest Christian feast, it was not considered right to celebrate it on a day of the deepest penitential character. "How can one mourn and rejoice at the same time?"

The Council of Toledo (633) condemned the custom, then prevalent in Spain, of closing all churches on Good Friday, and ordered that they should be kept open for preaching and prayer on that day.

About the seventh century the general practice, during the whole of Lent, in the East, was to communicate on the fast days with the elements which had been consecrated on the previous Saturday and Sunday; and about the end of the same century we find traces of a similar practice in the West, a practice which by the end of the eighth century had become established in the Roman Church.

The custom of a general Communion on Good Friday by means of the "pre-sanctified elements" gradually ceased, so that since the ninth century no one in the Roman Church except the celebrant communicates on Good Friday. Many other rites were grafted on this day's commemora

tion; these were discarded at the Reformation, while the solemnity and the sanctity of the day were fully maintained. The Epistle (Heb. x. 1) shows the superiority of Christ's sacrifice over those of the Law. The Gospel (S. John xix.) contains S. John's account of the Crucifixion, of which he was an eye-witness. Of the three Collects taken from the Sarum Missal, the first prays for the Church as God's "family;" the second, for "every member of the same;" and the third—which is formed from three other Collects—prays for Jews, Turks, Infidels, and Heretics.

Explanatory.—First Collect.—"*This Thy family*" = the Church.

Second Collect.—"*Every member*," &c. As in the first Collect we pray for the whole Church, so in the second we pray for each individual member of it.

Third Collect.—"*Nor wouldest the death*," i.e., desireth not; so in the Absolution—none lost if penitent.

"*Turks*." Used here for Mohammedans, who, with Jews, believe in the true God, though not in Christ.

"*Infidels*" = unbelievers; used here to denote all idolaters, who know not the true God.

"*Heretics*" = those professing Christians who obstinately deny some fundamental doctrine of the Christian faith.

"*Thy flock*" = the Church of God.

"*Blessed Lord*," a title applied here to God the Father, as in the Collect for the Second Sunday in Advent.

EASTER EVEN.

Historical.—The Saturday during which the Lord's body lay in the grave and His spirit descended into Hades (1 Pet. iii. 19). This, being the Jewish Sabbath, was generally called "The Great Sabbath" by the primitive Christians—a name which, no doubt, had also reference to the "Sabbath of Rest" for the Lord's body in the grave. It was always observed as a great fast, though fasting on

other Saturdays was prohibited ; and, as it was the Vigil of the Resurrection, the fast was continued till it gave place at dawn to the joyous festival of the Resurrection.

Not till 1662 was there a special Collect for this day ; that at present in use was then composed by Bishop Cosin from one by Archbishop Laud in the Scottish Prayer Book (1637) ; and the expression in it, "as we are baptized into the death of Thy Blessed Son," no doubt alludes to the fact that it was formerly a day specially set apart for administering baptism.

Explanatory.—"Continually mortifying our corrupt affections," *i.e.*, conquering our evil desires. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 24). "*Buried with Him*," particularly appropriate on this day, when the Lord's body was lying in the grave. "We were buried therefore with Him through baptism into death" (Rom. vi. 4, R.V.).

EASTER DAY.

Historical.—The name Easter seems to be derived from the goddess Eostre, worshipped at this time ; so the Venerable Bede derives it : "Easter-month, which is now interpreted Paschal month, had formerly its name from a goddess of theirs who was called Eostre From whose name they now designate the Paschal season." Its earliest title was Pascha (Acts xii. 4), which connects it at once with the Jewish Passover, from which its history as a festival starts, though there was a long and bitter controversy as to the day on which the festival ought to be held.

The Eastern Church was largely composed of Jewish Christians, who kept the Jewish feast of the Passover (Acts xviii. 21, and xx. 6-16), though no doubt the memory of our Lord's Death, of which it was but a type, was chiefly in their minds (1 Cor. v. 7), and gradually superseded it. Then two days later they kept the feast of the Resurrection, without any regard to the day of the week. The feast of the Resurrection was also commemorated on each Lord's Day. As the Passover was kept on the fourteenth day of the first month of the year, *i.e.*, the month Abib (Ex. xiii. 4), afterwards called Nisan (Neh. ii. 1), they would keep the feast of the Resurrection on the sixteenth.

Now, in the West and among the Gentile converts, the Passover would not be a recognised feast at all, and as all the Gospels agreed that the Lord's death took place on a Friday—"the preparation day" (*παρασκευή τοῦ πάσχα*, S. John xix. 14), and as the first day of the week was observed by all Christians as the weekly commemoration of the Resurrection, it seemed to them that the annual commemoration ought also be kept on the first day of the week—the day on which it actually took place.

The annual observance of the Resurrection came in but gradually; hence it was not till the second century that any conflict arose between the Eastern and Western Christians as to the day on which the anniversary should be kept. About 160—in the time of Polycarp, Bishop of Smyrna, as representing the Eastern practice, and Anicetus, Bishop of Rome, representing the Western—it was arranged that a difference of practice might be allowed; the Western practice, however, ultimately prevailed, and the Quarto-decimans (the name given to those who observed the fourteenth day of the month) were condemned at the Council of Nicæa (325). From this date Easter was almost universally kept on Sunday; but owing to the different modes of calculating the exact date, there was frequently the difference of a month in the time of its observance by various Churches.

This discrepancy, which was the occasion of further controversy, arose chiefly from the difficulty of adopting a uniform cycle in the then state of astronomical knowledge.

The Alexandrian School was the chief authority on the astronomical aspect of the question.

All agreed that, as the Passover was kept in the first month, so should Easter. But when was the first month? It depended on the time of the Equinox, which was considered at Alexandria to be on 21st March. It was maintained that the fourteenth day of the moon should never fall before the Equinox; therefore the Alexandrians held that the first possible day of the month would be the 8th of March, while the Latins made it the 5th of March. Theophilus, Bishop of Alexandria, laid down the rule that if the 14th fell on a Sunday, then the Sunday after should be Easter

Day. The Latin practice, however, was to consider the 14th as Easter Day when it fell on a Sunday.

The limits of Easter for the Alexandrians were, therefore, from the 22nd of March to the 25th of April, while the Latins held the limits to be from the 18th of March to the 21st of April. The Alexandrian rule, which we now recognise, ultimately prevailed.

The discrepancies as to the time of keeping Easter were further increased by the Western Church having for a time adopted the cycle of eighty-four years which was in use by the Jews in the time of Christ. The Eastern Church used one of nineteen years. The latter, known as the Metonic cycle,* was adopted by the Roman Church afterwards, and is that now in use. The ancient Irish and British Churches continued to use the eighty-four years cycle. When Augustine came to England, he brought with him the then Roman mode of keeping Easter, but the ancient Church retained the old method. The conflict between the Roman and Irish claims was long and bitter. Uniformity was at length obtained when, through the instrumentality of S. Lasrean (634), Bishop of Leighlin, and Theodore (669), Archbishop of Canterbury, the Roman custom was accepted in England and Ireland.

The second and third Anthems (Rom. vi. 9; 1 Cor. xv. 20) were sung before Matins, 1549; but in 1552 they were ap-

* By a cycle is meant the time that must elapse before the sun, moon, and earth will again be in the same relative positions with respect to the fixed stars. It was difficult to find with sufficient accuracy the number of revolutions of the earth which would be equal to an exact number of lunations, *i.e.*, of periods between, say, conjunction and conjunction, or full moon and full moon.

Meton, in 433 B.C., first published his cycle of nineteen years. Taking the earth's revolution as $365\frac{1}{4}$ days nearly, and the moon's lunations as 29.5305 days, there were 19 solar years in 235 lunations. Then

$$\begin{aligned} 19 \text{ years} &= 6939.6025 \text{ days.} \\ 235 \text{ lunations} &= 6939.6883 \text{ days.} \end{aligned}$$

Hence, in the Metonic cycle, every 19 years of the full moon would fall on the same day of the month, only one hour earlier.

The great utility of this cycle in finding the times of Easter is evident. The rule given in the Tables in the Prayer Book is that Easter is always "the first Sunday after the full moon which happens upon or next after the 21st day of March."

pointed to be sung or said instead of the Venite. The first Anthem (1 Cor v. 7) was added in 1662.

There were two Communion appointed for Easter in the Prayer Book of 1549. The Collect for the Second Communion is now that for first Sunday after Easter. The two Communion were restored to the Irish Prayer Book (1878), the Collect for the Early Celebration being one which in 1549 was used after the Anthem.

Formerly the whole period from Easter to Whitsuntide was observed as a continuation of the joyous festival of the Resurrection, during which time no fasts were allowed, and prayers were offered standing. The period was afterwards shortened, and at the Reformation provision was made for the week after Easter, during which time the Proper Preface in the Communion Service is to be used, but an Epistle and Gospel were provided only for the Monday and Tuesday in Easter week.

Explanatory.—1st Collect—“*Gate of everlasting life.*”

The Collect for Easter Even has “through the grave and gate of death.”

“*Special grace preventing us,*” i.e., going before, hence helping. The twofold operations of grace are “preventing” and “sustaining;” that is, suggesting and enabling. See Art. X.

2nd. “*Die daily from sin.*” So Easter Even, “continually mortifying our corrupt affections.”

FIVE SUNDAYS AFTER EASTER.

Historical.—The *First Sunday* after Easter was formerly called *Dominica in albis depositis*, a name sometimes given to other Sundays; because those who had been recently baptized wore for the last time their white robes,* which they then laid aside. The Epistle (1 S. John v. 4) in the English Prayer Book is the same as that in the Sarum Missal, which was evidently chosen in reference to the newly baptized. Instead of this Epistle, 1 Cor. v. 6, was substituted in the Irish Prayer Book in 1878. This has also been

* The origin of wearing white robes at baptism is said to be traced to the Jewish custom of wearing such at Pentecost, though the Christian symbolic meaning differs from that of the Jews. This Sunday is called in the Greek Church “New Sunday,” in reference to the “new birth” of the baptized.

called Low Sunday, in contrast with the higher festival of Easter, of which it is the Octave.

Explanatory.—1st Sunday.—“*To die for our sins.*”
The Atonement asserted.

2. “*Leaven of malice,*” &c. Note how appropriately the Epistle in the Irish Prayer Book has been chosen to suit the Collect.
- “*An ensample of godly life,*” *i.e.*, example. So in the Collect for the Sunday next before Easter, where it is the example of His humility and of His patience we ask to follow.
3. “*Admitted into the fellowship of Christ’s Religion,*” &c., *i.e.*, through baptism admitted into the Christian Church and entitled to its privileges. In the ancient Collect it is “*Christiana professione.*”
- “*Eschew*” = avoid (1 Pet. iii. 11). From old French *éscheoir*; hence mod. *échoir*; p.p. *échu*.
- “*Their profession*”—the name by which they are called as Christians. This Collect, found in the ancient Sacramentaries, is very suitable to remind all of their baptismal privileges and duties, and was evidently so intended, as in ancient times those baptized at Easter were wont to celebrate in church the next anniversary of their new-birth.
4. “*Sundry and manifold changes of the world*” = “changes and chances of this mortal life” (First of the Collects at the end of the Holy Communion Office), *i.e.*, amidst all the varied circumstances and conditions of life in which we may find ourselves.
- “*Our hearts . . . fixed.*” “Where your treasure is there will your heart be also” (S. Matt. vi. 21).
5. “*By Thy holy inspiration may think those things that be good*” = “By Thy special grace preventing us Thou dost put into our minds good desires” (Easter Collect), showing the necessity of “preventing grace” (Art. X.).
- “*By Thy merciful guiding may perform the same.*” We need the continual help of His “sustaining grace.”

In the Tables after the Calendar this is called Rogation Sunday, and the next three days Rogation Days

ASCENSION DAY

Historical.—The festival of the Ascension is commemorated forty days after Easter (Acts i. 3), and fittingly closes the events of our Lord's life on earth. It appears to have been but gradually accepted as one of the Church festivals, though S. Augustine (430) thought, from its being universally observed in his time, that it must have been of apostolic origin. The earliest mention of it is in the *Apostolic Constitutions*. In both East and West the institution of this festival dates from about the fourth century. There is a Proper Preface for it in the Communion Office.

THE SUNDAY AFTER ASCENSION DAY.

The succeeding week has been called "Expectation Week" because the Lord told His apostles "not to depart from Jerusalem, but wait for the promise of the Father" (Acts i. 4). The Collect for this Sunday is founded on the Antiphon for Vespers on Ascension Day.

Explanatory.—"Leave us not comfortless" = leave us not "orphans" (S. John xiv. 18, margin)

WHITSUNDAY

Historical.—This great festival, which closes the anniversary commemorations connected with the life of our Lord, has been observed from the earliest times as one which takes rank with Easter and Christmas. It commemorates the descent of God the Holy Ghost (Acts ii. 1-4), in fulfilment of Christ's promise to His Church (S. John xiv. 16). The festival was observed in the time of Irenæus (178) and Origen (230), and seems to have been recognised in apostolic times (Acts xx. 16; 1 Cor. xvi. 8). Whitsunday is the fiftieth day after Easter. This whole period was kept by the Primitive Church as a prolongation of the Easter festival, and known by the name Pentecost (Acts ii. 1), during which time the Council of Nicæa (325) forbade fasting. At the Council of Elvira (305) we find the name Pentecost used as indicating the

festival of Whitsunday only, and this is the name by which the day is still known in the Greek Church, and formerly in the Anglo-Saxon Church. The derivation of the name Whitsunday is uncertain, but it perhaps comes from the old English word *witan*, to know,* as on this day the infant Church was endowed with wisdom from on high by the gift of the Holy Spirit. So a writer of the fourteenth century derives it :—

“ This day *Witsonday* is cald,
For wisdom and *wit* sevene fold
Was gouden to the Apostles on this day ;
For wise in alle thingis wer they.”

The Collect is from the Sacramentary of Gregory, save that for the words “ on this day ” were substituted in 1662 “ at this time.” Proper Psalms and a Proper Preface in the Communion Office mark Whitsunday as one of the great festivals. In the history of the English Church it is specially remarkable as the day (9th June, 1649) on which the English Book of Common Prayer was used for the first time, though the Act of Uniformity had been passed on 15th January. The Prayer Book was first publicly used in Ireland in Christ Church Cathedral on Easter Day, 29th March, 1551.

The whole week following Whitsunday was formerly kept as a festival, and the rubric directing the use of the Proper Preface in Communion Office for six days after seems to sanction this ; but Epistles and Gospels are provided only for the Monday and Tuesday with the Whitsunday Collect, which was printed here in 1662.

The Gospel for Tuesday in this week is included in that read at “ The Ordering of Priests.” Whitsuntide had been

* Other derivations of the word have been suggested, viz., that (a) the word is not Whitsun Day, but Whit-Sunday = White Sunday, so called because of the white robes worn by those then baptized ; (b) that it was customary in England to give the milk of the cows and ewes to the poor on this day—that this milk was called *white meat* in many places—Anglo-Saxon, *Hwit-metas* = milk food ; hence the day on which it was distributed was called Hwit Sunday = Whit Sunday. Wheatly mentions another derivation, (c) that Whit Sunday = Huict-sunday, i.e., the eighth Sunday from Easter. It has also been derived (d) from *Pfingsten*—Bavarian, *Whindsten*, i.e., fifty, or Pentecost ; by which name it is known in most European countries.

one of the solemn seasons at which baptism took place, and the Epistles chosen for these days tell us of the baptism of Cornelius, the first Gentile convert (Acts x. 34-48), and the confirmation after baptism of the Christians in Samaria (Acts viii. 14-17).

Explanatory.—“*To have a right judgement,*” i.e., a correct understanding. Latin, *recta sapere*. Thus we claim our Saviour’s promise, “He will guide you into all truth” (S. John xvi. 13).

“*Rejoice in His holy comfort,*” for which we prayed in the previous Collect. “Comfort” here means consolation.

Note that the words “Jesus said unto His disciples,” with which the Gospel begins, are not in the chapter.

TRINITY SUNDAY.

Historical.—This festival was instituted to emphasize the great doctrine of the Trinity. The word “Trinity,” though not occurring in Holy Scripture, is used by Theophilus, Bishop of Antioch (181), to indicate the Church’s doctrine of Three Persons in One God. This festival is due to the Western Church, and is said to have been instituted by Gregory IV. (834), though it does not seem to have been observed in the Roman Church in 1179. Its observance as a festival in the English Church is said to be due to Thomas à Becket (1162), though the fact that in the Sarum Missal Trinity Sunday is that from which the following Sundays take their name (as the first, second, &c., after Trinity) indicates its recognition at a much earlier date.

In the Roman and Greek Calendars the Sundays are named from Pentecost, not from Trinity, as with us.

Some Churches kept this festival on the Sunday before Advent, but the Synod of Arles (1260) fixed it as now for the Octave of Whitsunday. The Greek Church, in the time of S. Chrysostom, kept a festival for the Holy Martyrs on this day, which is still called in that Church the Sunday of “all the saints who were martyrs.”

Explanatory.—“*In the power,*” &c. “To worship the Unity in the power of the Divine Majesty” would perhaps convey more clearly the truth intended.

“*Evermore defend us from all adversities*”—here

evidently referring to false doctrines, against which faith is a shield and protection. Latin, *ab omnibus semper muniamur adversis*.

GROUP III.

THE SUNDAYS AFTER TRINITY.

Historical.—As the services from Advent to Trinity followed the course of our Lord's life on earth, the sections for Scripture were chosen for their suitableness to the subject or commemoration of the day; so from Trinity to Advent, when there are no special commemorations, the Epistles and Gospels for the Sundays are taken more in order, and dwell chiefly on those lessons which help a practical carrying out of the requirements of our faith.

The rubric directs that the Collect for the twenty-fifth Sunday after Trinity is always to be used on the Sunday before Advent; and should there be fewer than twenty-five Sundays between Trinity and Advent, those before the twenty-fifth are to be omitted; and if there be more than twenty-five, those for the fifth and sixth Sunday after the Epiphany are to be used before the twenty-fifth.

The continuity of the service in the English Church with its earliest Service Books is clearly seen in the Collects, Epistles, and Gospels from Easter to Advent, as in those for other times. Of the twenty-five Collects for the Sundays after Trinity, all are taken from the Sarum Use, the second after Trinity alone being materially altered. From the same source are taken those from Easter to Trinity, except the fourth after Easter and that for the Sunday after Ascension Day, which have been altered from the old models, and the first and second after Easter, which were composed in 1549.

The Epistles and Gospels are the same which the English people had long been accustomed to in the Sarum Missal for the same days, though some of them are somewhat longer, and that for fifteenth Sunday after Trinity begins where the old Epistles ended. On the other hand, from the third Sunday after Trinity we have never the same Collects, Epistles, or Gospels on the same days with those of either the Gallican or Roman Missals; we have followed the more ancient use.

Explanatory.—1st after Trinity “*Through the weakness,*” &c.—as in 4th after Epiphany, 9th, 15th, 24th after Trinity &c

“*Do no good without Thee.*” Article X.; S. John xv 5. &c.; Catechism, &c.

2nd after Trinity. “*Help and govern*” = aid and guide.

4th after Trinity. “*Of all that trust in Thee,*” i.e., whose hope is in Thee.

5th after Trinity. “*In all godly quietness,*” i.e., tranquillity, peace to work for God. “*In quietness and in confidence shall be your strength*” (Isaiah xxx. 15).

6th after Trinity. “*Who hast prepared for them that love Thee such good things as pass man’s understanding,*” i.e., surpass. The Sacramentary of Gelasius has it *qui diligentibus de bona invisibilia præparasti.*

“*Exceed all that we can desire*”—for we cannot desire what surpasses thought. “*Eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God hath prepared for those that love Him*” (1 Cor i. 9).

7th after Trinity. “*Love of Thy Name,*” i.e., of God Himself

9th after Trinity. “*The spirit to think and do*”—two-fold operation of God the Holy Ghost (4th after Easter, 1st after Trinity).

11th after Trinity. “*Running the way of*” = keeping. “*Obtain Thy gracious promises,*” i.e., that which has been graciously promised, the conditions being fulfilled.

12th after Trinity. “*More ready to hear than we to pray;*” e.g., Abraham praying for Sodom (Gen. xviii. 33).

“*More than we desire,*” as in 6th after Trinity. We cannot particularize that of which we have no idea—which surpasses our knowledge.

“*Of which our conscience is afraid,*” i.e., known sins.

16th after Trinity. “*Without Thy succour*”—hence the need of grace to aid.

- 17th after Trinity. "*Thy grace may prevent and follow.*" Note how frequently in the Collects the necessity of God's grace is recognised in its twofold character.
- 18th after Trinity. "*The world, the flesh, and the devil*"—see baptismal vow.
- 20th after Trinity. "*All things that may hurt us*"—in reference to both body and soul.
- "*Wouldest have done*"—desirest to have done.
- 21st after Trinity. "*Pardon and peace*"—not only pardon, but the knowledge of it, which gives peace, and enables us "*to serve Him with a quiet mind.*"
- 22nd after Trinity. "*Adversities.*" Here, as in Collect for Trinity Sunday, the reference is to false doctrines.
- 23rd after Trinity. "*Ask faithfully*"—Latin, *fideliter*, i.e., in faith, hence properly.
- 24th after Trinity. "*Offences*" = transgressions, Latin, *delicta*.
- "*Bands of those sins.*" The idea of sin binding the sinner in fetters is also beautifully expressed in the Collect, "O God, whose nature and property," &c., in Occasional Prayers.
- 25th after Trinity. "*The wills,*" from which all deeds come.
- "*Thy faithful people,*" i.e., of those who hold the faith = Christians.

GROUP IV.

SAINTS' DAYS.

Historical.—Of the twenty-one days set apart for these commemorations, two have direct reference to our Lord Himself, and one to the ministry of Angels.

Only four of the ancient Collects were retained; all others were altered or composed anew at the Reformation.

That those who laid down their lives for Christ should be held in high honour is but natural and right (Ps. cxii. 6). During times of persecution the faithful needed encouragement in the dangers which surrounded them. In various

churches and dioceses a roll of honour, so to speak, was therefore kept of those who had "resisted unto blood," and on the anniversary of their death, which was considered as their birth into a new life—Latin, *dies natalis*—their names were read out and their deeds recounted at a public service, generally held at their graves. It was the duty of the bishop to register the names of those who suffered in his diocese, and these commemorations were confined to those churches with which the martyrs had been connected. At first only martyrs received these honours, but they were afterwards extended to others who were often very unworthy. Donations and bequests to churches were frequently given on condition that the donors' names were included in the roll of saints and commemorations held.* There was no idea of offering prayers to them or claiming their intercession, but simply a commemoration of their martyrdom, for the encouragement of others, who might be helped to emulate their constancy should occasion arise, and as a means of perpetuating their memory.

No trace of saint-worship is found till the middle of the fourth century; not till about the year 800 did it find a place in any Liturgy. What at first had been right and helpful, showing how God's grace could sustain the weakest, even women and children, in the hour of greatest trial, became in time hurtful, through the growth of error and superstition. In 1549 all names of saints, save those mentioned in the New Testament, were removed from the Calendar, and for these special services were appointed. From a desire to perpetuate the memory of some English as well as other Christians who had been prominent and faithful in their time, as well as for the convenience of the people, whose festivities, dates of hiring, sittings of Law Courts, &c., had so long been connected with saints' day†

* A form for the Commemoration of Benefactors was included in the Latin Prayer Book of Queen Elizabeth, to be used in Colleges, and is almost similar to those now in use on the commemoration day of the founders of some of our Colleges.

† The custom is not yet obsolete of using Saints' days as a note of time: e.g., Hilary, Michaelmas Day, Lammas Day. The former are still law terms. Since 439 the Latin Church has held a festival on 1st August to *S. Peter ad Vincula* in commemoration of his imprisonment. As the Lord had commanded S. Peter to "feed My

in the old Calendars, many names were restored in 1552 and in 1662, but without any other special commemoration.* These names are still in the English Calendar, but were all removed from the Irish Prayer Book in 1878, only those names which were in the first Prayer Book of Edward VI being retained.†

As the Invocation of Saints and the worship of relics were abolished, most of the Collects for saints' days had to be re-written—all, indeed, except those for S. John's Day, S. Michael and All Angels, the Purification, and the Annunciation of S. Mary the Virgin. The Epistles and Gospels, however, were, as a rule, retained from the old Sarum Missal.

The title "saint" is, in the New Testament, given to all believers (Rom i. 7; Jude 3), and in this sense it was so used for three centuries. It gradually came, however, to be used in a more limited sense to designate—

- (a) Those who lived a godly life.
- (b) Those engaged in any holy office or calling. In the Eastern Church it was the title given to
- (c) The writers of Holy Scripture. Not till the fifth century do we meet with it as the special designation
- (d) Of martyrs and confessors—a use of the word which had become very general by the ninth century.

The title *martyr* includes those who suffered

- (1) "In will and deed," as S. Stephen.
- (2) "In will," but "not in deed," as S. John.
- (3) "In deed," but "not in will," as the Holy Innocents.

lambs," he has been thought by some to be the Patron of "lambs," and the Mass said on that day to be specially beneficial to them; hence is said to be the derivation of the name Lammas. The more probable derivation, however, seems to be from the old Saxon word *Dlarmass*, i.e., loaf-mass. It was the custom of the Saxons to "offer on that day an oblation of loaves" made from the first-fruits of the new corn.

* The names of saints included in the Calendar for which Collects, &c., are appointed were printed in red letters; those for which there were no Collects, &c., in black letters. Hence the term Red-letter days and Black-letter days, as applied to them.

† Except that of S. Mary Magdalene, which, though in the First Prayer Book of Edward VI., was omitted in 1552.

These three, as representative martyrs, are commemorated in immediate connection with the Birth of Christ, though formerly the Feast of the Holy Innocents was held in connection with the Epiphany.

S. STEPHEN.

S. Stephen, the first Christian martyr, was a Hellenistic Jew, as his name implies, and is first met with as one of the seven "deacons" whom the apostles appointed on the occasion of the dispute which arose amongst the "Grecians against the Hebrews" (Acts vi. 1-5).

Tradition speaks of him as one of the seventy disciples (S. Luke x. 1.). His martyrdom was accomplished through the hatred of the "Synagogue of the Libertines," &c., men of his own race and language from Africa and Asia Minor, who "suborned" men to testify falsely against him.

His festival, 26th December, is held immediately after that of the Birth of the Lord, and dates from the fourth century. Our present Collect was inserted in 1662; it is founded on one composed in 1549, and—like S. Stephen's own dying prayer—is addressed to the Saviour Himself.

S. JOHN THE EVANGELIST.

S. John was the son of Zebedee and Salome (compare S. Matt. iv. 21; xxvii. 56; S. Mark xv. 40). He was the youngest of our Lord's apostles, and the last who died. The name Boanerges (S. Mark iii. 17), "sons of thunder," given to him and his brother James, indicates the earnestness which marked his character.

S. John was much favoured by the Lord, and it was to the beloved disciple that He entrusted His mother when on the cross (S. John xix. 26).

But few incidents of his life are told in the New Testament, save that he was one of the "pillars" of the Church (Gal. ii. 9), was banished to the "isle called Patmos, for the word of God and the testimony of Jesus Christ" (Rev. i. 9). He wrote the Gospel and three Epistles which bear his name and the Book of the Revelation.

The other incidents of his life rest mainly on tradition, viz., that he was Bishop of Ephesus, and during the Domi-

tian persecutions was brought to Rome, condemned to death, and thrown into a cauldron of boiling oil, which was powerless to hurt him, and he is said to have died at the age of about 100, a martyr in will only. It is told of him that, when too old and weak to walk or stand, he yet constantly repeated his Master's counsel, "Little children, love one another." His festival is kept on 27th December by the Western Church, but by the Eastern on 26th September.

The Collect is retained from the Sacramentary of Gregory, and is founded on the Epistle.

THE INNOCENTS' DAY.

The Church has always looked upon the children whom Herod slew in Bethlehem and in all the coasts thereof, from two years old and under (S. Matt. ii. 16), as Christian martyrs, having truly died for Christ. Origen (230) and S. Augustine (430) testify to their memory being celebrated like that of other martyrs. This festival was originally connected with the Epiphany, and it is not certain when it became a separate commemoration, but probably about the fifth century. In the Greek Church the date is 29th December; with us it is held on the 28th. It was formerly called Childermas, *i.e.*, the festival of the Children.

S. ANDREW'S DAY.

S. Andrew was of Bethsaida, and had been a disciple of John the Baptist. He was the first of our Lord's apostles. He brought his brother Peter to Christ. It was he also who brought to the Lord's notice the lad who had the five barley loaves and two small fishes, with which the Saviour fed the five thousand in the wilderness. Hence, in recent times, at the request of the great missionary societies, his day has most appropriately been generally observed as a day of intercession for God's blessing on missionary work. Eusebius (315) speaks of Scythia as the field of his labours, and he is said to have been crucified in Patra on a cross the shape of the letter X, which still bears his name. His *dies natalis* is 30th November. It is to his obedience to the call of Christ that our attention is chiefly drawn in the Collect.

S. THOMAS THE APOSTLE.

His name Thomas means a twin, and is so explained in S. John xi. 16, where he is called Didymus. Eusebius identifies him with "Judas," brother of our Lord (S. Matt. xiii. 55). He was of a desponding disposition (S. John xi. 16; xx. 25). Tradition tells of his labours in India, where he is said to have been martyred; but Parthia and Edessa are also named as the fields of his work and place of his death. In the latter place a splendid church was erected to his memory. Why 21st December has been chosen in the West as the day on which to commemorate S. Thomas is not known. His festival—recognised in the East in the fifth century, and held on 6th October—was not adopted in the West till a much later date.

In the Collect we ask to be enabled to believe in Christ without all doubt, that our faith in His sight may never be reproved.

THE CONVERSION OF S. PAUL.

There were two festivals connected with S. Paul—that of his martyrdom, formerly celebrated in conjunction with that of S. Peter; and that of his conversion, held on 25th January, which is peculiar to the Western Church, probably because his labours lay chiefly in it. There is no certain evidence of its having been observed before the ninth century, and it was but slowly received. His Jewish name was Saul, and he was born in Tarsus, and of Jewish parents of the tribe of Benjamin, and being "free born" had the rights of a Roman citizen. We first meet with him at the martyrdom of S. Stephen, and shortly after, on his way to Damascus, a miraculous incident leads to his conversion. He became the Apostle of the Gentiles, and exhibited greater courage, energy, and zeal than any of the apostles (1 Cor. xv. 10). Even during his imprisonment he was far from idle, but wrote to direct and cheer the Church he had founded. The New Testament supplies a fuller account of his life than of any other, and tradition asserts that he was beheaded at Rome.

In this Collect we pray that our thankfulness for his conversion may be shown by our following the doctrines which he taught.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED THE PURIFICATION OF S. MARY THE VIRGIN.

The date of this festival depended on that of Christmas, being, according to the Law (Lev. xii. 4), forty days after Christ's birth; hence the Armenians kept it on 14th February, though the Eastern and Western Churches held it on 2nd February. It was instituted by Justinian, Emperor of Constantinople (540), on the occasion of plague and famine in his dominions, and was originally intended only to commemorate an event in our Lord's life—viz., his meeting with Simeon and Anna in the Temple (S. Luke ii. 27); hence it is still known in the Greek Church as the ὑπαπαντή, Latin, *occursus*, or the "meeting." In the Latin Church it came to be regarded about the ninth century as a festival of the Virgin; hence its alternative title. Benedict XIV. asserts that it was instituted to supersede heathen festivals held about this time, and probably some of the ceremonies connected with its celebration may have been suggested by them; e.g., the feast of lights in honour of Proserpine, whom Ceres sought with torches, may have suggested the custom in the Roman Church of processions with lighted candles at this feast, by which it was intended to symbolise the "light to lighten the Gentiles" (S. Luke ii. 32), hence the name Candlemas.

Candles and processions were forbidden at the Reformation, and the original intention of the festival restored, as fully expressed in the Collect, which was taken from the Sacramentary of Gregory.

S. MATTHIAS'S DAY.

S. Matthias, who had been a constant attendant on the Lord Jesus during His whole ministry, was chosen as an apostle in the place of Judas (Acts i. 26). Some assert that he had been one of the seventy disciples, and that Judea and Ethiopia were the fields of his labours, but whether he suffered martyrdom or not is uncertain. His festival appears to have been observed in the West about the seventh century, the Roman Church holding it on 24th February; but its observance in the Greek Church does not

seem to have been earlier than the eleventh century, and it is there held on 9th August. In the Collect we pray that the Church, preserved from false apostles, may be guided by faithful and true pastors.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The event commemorated by this festival is the Message of the Angel—"The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God" (S. Luke i. 35, R.V.). This festival was originally in honour of our Lord, and in the Ethiopian Calendar is still called "The Conception of Christ;" but—probably about the seventh century—it became one of the festivals of the Blessed Virgin, and is so referred to when first met with in history, at the Council of Toledo (656), in Spain, at which time it was observed on different dates in various places. The Trullan Council (692) permitted it to be held on 25th March, though the Council of Laodicea (372) had forbidden any festival to be held in Lent.

Of the personal history of the Virgin Mary we have no trustworthy record beyond what is told in the New Testament, though the legends in reference to her—Jewish, Mohammedan, and Christian—are very numerous. She is first mentioned on the occasion of the Annunciation (S. Luke i. 35), and we meet with her for the last time in the upper room, engaged in "prayer and supplication" with the apostles and others (Acts i. 14). Until the sixth century the idea of worship being offered to her was confined to the Gnostic and Collyridian heretics, and condemned by the Church. From the sixth century it began to spread within the Church, and in some countries has well-nigh superseded that of the Saviour. As late as 1854 a new article of faith concerning her was imposed on the Latin Church, viz., the Immaculate Conception.

The Collect—taken from the Sacramentary of Gregory, which is older than the worship of the Virgin within the Church—preserves the original idea of the festival, and refers wholly to the incarnation of the Lord Jesus Christ, praying that "by His Cross and passion" we may be brought unto the glory of His resurrection. So Litany.

S. MARK'S DAY.

There are several persons in the New Testament who bear the name of Mark. It is in honour of the author of the second Gospel that the festival is held. The Evangelist has been generally identified with the S. Mark who was probably born in Jerusalem, where his mother Mary lived (Acts xii. 12), and with the "John whose surname was Mark," who for a time was a companion of S. Paul, but left him on his first missionary journey (Acts xiii. 13). We find him afterwards as a companion of S. Peter (1 Pet. v. 13), under whose direction, as is said by Irenæus (178) and others, he wrote his Gospel, which, indeed, bears internal evidence of some connection with S. Peter during its composition. Tradition asserts that he founded the Church of Alexandria in Egypt, and met a martyr's death there, but the evidence is very doubtful. He has been commemorated on 25th April since the beginning of the eighth century. In this Collect we refer rather to his Gospel than to anything personal in S. Mark's life.

S. PHILIP AND S. JAMES'S DAY.

But little is told of S. Philip the Apostle in the New Testament. The tradition in reference to him is very uncertain. It states that he preached in Scythia, and was put to death in Hierapolis. His festival is of comparatively late origin, being first mentioned in the Martyrology of Bede (735), where his festival on 1st May is associated with S. James the Apostle, whom he calls the Lord's brother. The Second Lesson, before the revision of 1662, was Acts viii., which spoke of Philip the Deacon; but since that revision S. John i. has been substituted for it, which tells of Philip the Apostle.

There are several persons named James in the New Testament, and there is much difficulty in identifying them. *The Apostle S. James* is generally identified with James, the son of Alphæus, the brother of the Lord, and known as S. James the Less. After the Resurrection the Lord appeared to him (1 Cor. xv. 7). He resided at Jerusalem (Acts xii. 17), and, as Bishop, presided at the Council there, and in Jerusalem met a martyr's death by stoning,

according to Josephus, though Hegesippus, who wrote about the middle of the second century, relates that he was killed by the blow of a fuller's club. It is not known why or when the festivals of S. Philip and S. James were united in the Latin Church and held on 1st May.* They are held on different days in the Greek Church—S. Philip, 14th November; S. James, 23rd October.

S. BARNABAS THE APOSTLE.

In both the Latin and Greek Churches the commemoration of S. Barnabas takes place on 11th June, but why this day has been selected is not known. He was formerly called Joses, but received the name Barnabas from the apostles (Acts iv. 36), and was the first to sell his property and consecrate it to the promotion of the Gospel. A native of Cyprus, and evidently known to S. Paul before his conversion, he was most active in preaching the Gospel. A tradition names him as the first Bishop of Milan, in Italy; but a more probable one speaks of Cyprus as the chief field of his labours, and the place of his martyrdom. In this Collect, as in the Confirmation Service, we ask for God's "manifold gifts" and grace to use them to His honour and glory.

S. JOHN BAPTIST'S DAY.

The Baptist's festival is kept on 24th June,† and differs from all others in commemorating his birth, not his death. Though he laid down his life for the truth, he was not a Christian martyr in the same sense as others were. His miraculous birth and the story of his life and death are well known. This festival dates from the fourth century. The Collect refers to "his doctrine and holy life" as a pattern to follow.

*{The May Day customs still observed in the country, and the floral decorations, have no reference to the festival of S. Philip and S. James, but are survivals of old heathen festivals, such as that of the Roman *Floralia*, which marked the return of spring.

†The bonfires so common in Ireland and Scotland on S. John Baptist's Eve are not connected with his festival, but are survivals of the ancient sun-worship of the country. *Beltane*—the name by which the day is known in parts of Ireland and Scotland—is derived from the Irish *La Beal-tind*, i.e., the day of the Passage of the Fire. Various places in Ireland where these fire festivals were held are still called *Beltany*.

S. PETER'S DAY.

The joint festival of S. Peter and S. Paul on 29th June can be traced back to the fourth century. It is the oldest festival of the apostles. Tradition asserted that both were martyred in Rome on the same day; S. Paul beheaded, and S. Peter crucified with his head downwards. This festival was of Western origin, and was not generally accepted in the East till the sixth century, where it now holds a high place. S. Peter, as the Apostle of the Circumcision, was chiefly occupied in building up the Church in Palestine and adjoining countries. He is said to have visited Corinth and Antioch, but it is doubtful if he ever visited Rome before the last year of his life. As there is another festival for S. Paul on 25th January, his name has fallen out of this commemoration, which in the Anglican Prayer Book now belongs to S. Peter alone.

In this Collect we pray that all bishops and pastors may preach, and the people obey, God's Holy Word.

S. JAMES THE APOSTLE.

S. James, the brother of S. John and son of Zebedee, was the first apostle who suffered martyrdom, being killed by Herod Agrippa I. (44). Eusebius relates that his accuser was converted by his constancy, and suffered martyrdom with him. This festival was not generally observed till probably the twelfth century, though much earlier in Spain. Tradition asserts that his relics were miraculously brought from Palestine to Spain, and deposited at Compostella, of which he is now the patron saint. We know that he was put to death about Easter (Acts xii. 1-4). The date 25th July was not fixed on as the day of his martyrdom, but probably in connection with the alleged translation of his relics.

This Collect prays that we may forsake all worldly and carnal affections, as S. James did his earthly possessions.

S. BARTHOLOMEW THE APOSTLE.

S. Bartholomew is generally identified with Nathanael. One of the traditions concerning him places his labours and martyrdom in India, and it is, no doubt, owing to this that his festival is of Eastern origin, though probably as late as

the eighth century. It is found recognised in the Latin Church soon after, and kept on 24th August, the Greeks keeping it jointly with that of S. Barnabas on 11th June.

S. MATTHEW THE APOSTLE.

S. Matthew, who is also called Levi, was the son of Alphæus (S. Mark ii. 14). At the time of his call to be an apostle, he was engaged in his duties as a collector of the public tax. But little is told of him either in the New Testament or by tradition. The field of his labour is said to have been Ethiopia and Western Asia; but whether he suffered martyrdom or not is uncertain. It is not known when this festival was first kept, but probably not before the eleventh century. The Western Church commemorates it on 21st September; the Greek and Russian Churches on 16th November.

The Collect refers not to his writings, as is the case with the other Evangelists; but to his life and character, and prays that we may forsake all covetous desires.

S. MICHAEL AND ALL ANGELS.

Angels are "ministering spirits sent forth to minister for those who shall be heirs of salvation" (Heb. i. 14). Frequently mentioned in the Old Testament, their ministry is spoken of in the New Testament as a matter of course since the coming of Christ. They are our "fellow-servants" (Rev. xxii. 9), and in this festival of S. Michael and All Angels the Church shows her recognition of a joint ministry of angels and men, though, no doubt, the original idea in the West was the commemoration of some special or alleged manifestations of the Archangel, or the dedication of a church to his honour. A very popular dedication in Ireland was that of S. Michael. A local Roman festival in honour of S. Michael seems to have existed in the fifth century, but not till the ninth century did it become general in the West. It was named as one of the great festivals at the Council of Mentz (813), and held on 29th September.

The feast of Michaelmas has been held in high honour in England from the eleventh century. In the Greek and Russian Churches the commemoration is held on 8th November.

S. Michael the Archangel is represented in the Old Testament as the "Prince" who does battle for God's people against the power of Satan (Dan. x. 21), and in the New as contending in heaven with the devil, the deceiver of the world (Rev. xii. 7). The Collect is from the Sacramentary of Gregory, through the Sarum Missal. In it we pray that the angels may "succour and defend" us.

S. LUKE THE EVANGELIST.

S. Luke, the author of the third Gospel, is but thrice mentioned by name in the New Testament. "The beloved physician" (Col. iv. 14) seems to have been much with S. Paul in his later journeys (Acts xxvii. 1; 2 Tim. iv. 11). Tradition tells us little, that is reliable, as to his subsequent field of labour or the nature of his death. He is commemorated by the Greek and Latin Churches on 18th October, but there is no record which marks the date of the origin of the festival. The Collect refers to his profession—"physician, whose praise is in the Gospel" (2 Cor. viii. 18)—and prays that the diseases of our souls may be healed.

S. SIMON AND S. JUDE, APOSTLES.

S. Simon the Apostle is also called Zelotes (S. Luke vi. 15) and the Cananæan (S. Matt. x. 4, R.V.), both designations having the same meaning. We learn from the New Testament that he was an apostle and originally belonged to the Zealots, who were firm advocates of the Mosaic ritual, and, according to Josephus, a very lawless sect. He is said to have preached in Egypt. The Greek Menologies assert that he preached in Britain, and was there crucified.

S. Jude the Apostle is also called "Lebbæus, whose surname was Thaddæus" (S. Matt. x. 3). He is only once mentioned in the Gospels (S. John xiv. 22), where the distinguishing name "not Iscariot" is given him. He is said to have founded the Church in Edessa, and to have died a natural death after preaching in Syria and Arabia. Another tradition asserts that he and S. Simon were both crucified. In the West, S. Simon and S. Jude are commemorated on

the same day, 28th October, but on different days in the East. Their festival dates from about the eleventh century, and in the Collect we pray for unity of spirit by their doctrine, that we may be made an holy temple acceptable unto God.

ALL SAINTS' DAY.

The festival of All Saints was instituted about the year .610. The Emperor Phocas gave to the Christians the Roman Pantheon or Temple, which was dedicated to all the gods. This Boniface converted into a church, which he dedicated to "the Blessed Virgin and All Saints." He also instituted a festival of All Saints, which was celebrated on 1st May. The day was afterwards changed to 1st November, and made a festival of universal obligation by Pope Gregory IV (834). The Greek Church celebrates a similar festival on the Octave of Whitsun Day.

At the Reformation, all Saints' days, except those commemorating Saints mentioned in the New Testament, were omitted; but the festival of "All Saints" was retained, in commemoration of all who had glorified God in life and in death; and thus we recognise the unity of all Christians in all nations and through all time, as also the unity of the Church militant and the Church triumphant.

In this Collect we ask for grace to follow the Saints in all virtuous and godly living, as being knit together in one communion in the mystical body of Christ our Lord.

CHAPTER XVII.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION

Historical.—"The Lord Jesus the same night in which He was betrayed" instituted the Sacrament of the Lord's Supper.

Except the initiatory ceremony of the Sacrament of Baptism, it is the one act of Public Worship commanded by Him—"Do this in remembrance of Me." Hence its celebration became at once the central rite in the religious services of the Primitive Church. In it we "proclaim the

Lord's death till He come" (1 Cor. xi. 26, R.V.). From Acts ii. 42-46, we learn that the disciples met daily for prayer, instruction, fellowship, and the "breaking of bread." This name indicated not only the Lord's Supper, but also the Common Meal,* with which it was accompanied, until abuses (1 Cor. xi. 20-22) and persecution led to its discontinuance.

When the Lord's Supper is met with again, its celebration is no longer daily, but "on the first day of the week" (Acts xx. 7, 1 Cor. xi. 20; xvi. 2). In the development and expansion of the Church, both the "Lord's Day" (Rev i. 10)—hallowed as the weekly commemoration of His resurrection—and the celebration of the Holy Communion (1 Cor. x. 16) or Eucharist (1 Cor. xiv. 16) were soon recognised by heathen and Christian alike as essential elements in its religious life.

The Younger Pliny (111), a heathen, in his letter to the Emperor Trajan, informs him that the Christians met before dawn on a "stated day," and sang hymns to Christ as God; and that at a second meeting, later in the day, they partook, in common, of a simple meal.

Justin Martyr (140) gives a detailed account of a Sunday Service and the celebration of the Holy Eucharist. From him we learn that—

- (a) Lessons from the Apostles and Prophets were read.
- (b) A sermon was preached.
- (c) Common Prayer was offered, all standing.
- (d) The kiss of peace was given.
- (e) Bread and wine and water were brought in, over which the president alone offered prayer and thanksgiving, the people responding.

* A modification of this Common Meal was afterwards called the Agape or Love Feast (2 Peter ii. 13; Jude 12, R.V.), which from about the middle of the second century began to be discontinued, not only from opposition owing to irregularities, but because the idea of a common brotherhood of Christians, which it was intended to symbolize, was represented in a higher and better sense in the Holy Communion itself. As a substitute for the Agape, the practice of distributing to all the congregation bread that had been blessed, but not consecrated, grew up in both the Eastern and Western Churches—a custom still continued in France and Belgium, where on Sundays and fête days the parishioners, in turn, send in bread, which after Mass is blessed at the altar, and then distributed and eaten, or, if not eaten, burnt.

- (f) The deacons distributed the consecrated bread and wine and water, and sent some to those absent.
- (g) While the sacrifice was being offered, mention was made of Christ's suffering, and
- (h) Offerings were made for widows and orphans, sick, &c.

About the time of Tertullian (200), Wednesdays and Fridays had become "stated days" for the administration of the Holy Communion, and in some of the Eastern Churches Saturday also.

When Christianity became the religion of the Empire, daily celebration of the Eucharist gradually became the rule. S. Chrysostom speaks of it as the custom in the Church of Constantinople, and the First Council of Toledo (398) mentions it as the practice of the Spanish Church at the end of the fourth century.

As the early Christians jealously guarded the knowledge of their rites and ceremonies from all who were not Christians, we find but few traces in the Primitive Church of any special form of consecration or administration of the Holy Communion. S. Paul's direction that a prophet might use extempore prayer shows that it was an exceptional case; and his words about the necessity of the Assembly knowing when to say "*Amen*" at the "giving of thanks"—*ἐὐχαριστία*—indicate the existence of a recognised form.

That such forms existed in apostolic times also appears evident from the fact that, amidst the diversities which mark the many Liturgies that have come down to us, there is a general uniformity of plan and similarity of expression, which can be accounted for only by the existence of a primitive form on which they were based.

The early Liturgies may be divided into five distinct classes or families, viz., those represented by

1. The Greek Liturgy of S. James, which was that of the Church of Palestine.
2. The Greek Liturgy of S. Mark, which was that of the Patriarchate of Alexandria.
3. The Liturgy of the Nestorian or Chaldean Church.
4. The Liturgy of S. Gregory, and

5. The Gallican Liturgy, the latter two representing those of the Western Church.

A comparison of the Canons* of these representative Liturgies—1, 2, and 3 probably as old as the third century, the others not later than the fifth century—shows that they consist of practically the same elements, though not always in quite the same order. The *Sursum Corda*, i.e., "Lift up your hearts," the repetition of the words of institution, a prayer for the living and the dead, the Lord's Prayer, and a prayer formed on its closing petition, are common to all. The first three have the *Epiclesis*, i.e., the invocation of the Holy Spirit to sanctify the bread and wine; but this does not occur in the Gregorian Canon, and rarely in those of the Gallican type.

We have but little information as to the Liturgies of the Early Irish and British Churches, though probably they did not differ much from the Gallican.

When Augustine came to England (597), he did not impose the Roman ritual in its entirety on the Church, but incorporated with it part of the Gallican, and arranged a purely Anglican rite, which was generally accepted by the Anglo-Saxon Church. As each bishop had the power to arrange his own ritual, they differed somewhat in various dioceses. Hence there was a variety of Uses or Service Books. Some of these were revised by Osmund, Bishop of Salisbury (1085), and a number of his clergy, and this Use of Sarum (Salisbury) was generally adopted in the South of England; that of York, Hereford, &c., being used in other parts. These Uses all agreed in adopting the text of the Gregorian Canon, which was not introduced into Ireland or Scotland till the twelfth century. The Liturgy of the revised Sarum Use formed the basis of our present Communion Office.

* The form of Consecration—the germ from which all the elaborate Liturgies of the Church have grown—is called the "Canon" of the Liturgy—a word which is used by S. Paul to indicate the "rule" or "standard" by which something is tested, as well as that which has been so tested (2 Cor. x. 15; Gal. vi. 16; Phil. iii. 16). The term "Canonical" is applied to the books of the Old and New Testament in this twofold sense (Art. VI.). To "canonize" a person originally meant including his name in the diptych, or list of Christian worthies, which was inserted in the "Canon," and read out during the celebration of the Eucharist.

In the Primitive Church the Fathers constantly speak of a spiritual Presence of Christ in His Sacraments, but not till the ninth century is there any allusion found to the idea of a material presence. Paschasius Radbert (831), a Saxon monk, in his work on the Eucharist, taught that the bread and wine after consecration became the very Body and Blood of Christ in which He suffered on the Cross. Ratram and the Irish theologian, John Scotus Erigena, were amongst those who most strongly opposed that doctrine. The materialistic spirit of the age, however, tended to the gradual acceptance of the doctrine, which, by the end of the eleventh century, was known by the name Transubstantiation. This doctrine was, for the first time, sanctioned by the Council of Lateran (1216), and henceforth became an article of the faith in the Roman Church. The radical error of transubstantiation is the effort to explain on so-called philosophical grounds a fact which resists explanation. We humbly accept the fact of a Presence of Christ in the Holy Sacrament of His most blessed Body and Blood; but we do not profess to explain the process.* The Roman Church is committed to a fiction as to substance and accident which overthroweth the nature of a Sacrament.

Towards the end of the thirteenth century the doctrine of transubstantiation had led to the worship of the Host,† and also to the withdrawal of the Cup from the laity by the Council of Constance (1415).

The recoil from the doctrine of a "Corporal Presence of Christ's natural Flesh and Blood," involving a physical change in the Eucharistic elements, led many to deny that there was any special kind of presence of Christ in the Sacrament, which they held to be merely a sign.

* There is good sense and sound doctrine in a rhyme attributed to Queen Elizabeth—

"Christ was the Word and spake it;
He took the Bread and brake it;
And what that Word doth make it,
That I believe and take it."

† The term "Host," from Latin *hostia*, means a victim, and is applicable to any kind of sacrifice, but since about the ninth century has been used to indicate the consecrated bread alone. Pope Urban IV. (1264) instituted a special feast—*Corpus Christi*—in honour of the Host, to which the worship of *latria*, i.e., the worship due to God alone, is given in the Roman Church

This opinion was said to have been held by Zwingli (1531), the great Swiss Reformer, and has since been known as Zwinglianism.

It is still held by some individuals and sects, but is not the authorized teaching of any Christian Church. Luther taught that, though the elements remained unchanged, yet the material substance of Christ's Body and Blood was present with the elements; this is known as Consubstantiation.

Calvin distinctly taught that there was a special presence of our Lord in this Sacrament.

In drawing up our Liturgy, the Reformers, while adhering to the ancient models, rejected the erroneous doctrines and practices which had been grafted upon the Canons of the older Liturgies. They restored the Cup to the laity, and made the Sacrament once more a "Communion," as it was intended by Christ.

An "Order of Communion" in English was first issued in 1548, as an addition to the Latin Mass.*

In 1549 the Latin Mass was abolished, and a Communion Office, which included all that was in the "Order of Communion" of the previous year, was inserted in the first Prayer Book of Edward VI. It was entitled "The Supper of the Lord and the Holy Communion, commonly called the Mass," and differed considerably in substance and arrangement from our present Office. It directed the wine to be mixed with water; and unleavened wafer bread to be used; it contained a commemoration of the saints, prayers for the dead, and a prayer for the sanctification

* All the various names by which the Holy Communion is known—Breaking Bread, Communion, Eucharist, Supper of the Lord, &c.—indicate something characteristic in the Sacrament itself, except the name "Mass," which, as applied to the Holy Eucharist, is altogether a misnomer. The words *Missa est* were used to dismiss an assembly; hence "Mass," Latin, *Missa*, simply means "the Dismissal." In reference to Christian assemblies, it meant the dismissal of the catechumens and others who were not permitted to be present at the Celebration of the Holy Eucharist, and in this sense is used by the Council of Carthage (398). The common people, however, not understanding the meaning of the word "*Missa*"—which dismissed the non-communicants—applied it to the service from which they were excluded. This popular use of the word, arising from ignorance, was gradually adopted by those in authority, and hence the Sacramental Office itself came to be generally known as the Mass from about the fifth century.

of the elements by the Holy Spirit ; and for the Words of Administration it had the first clause of the Words at present in use. This Office was considerably altered in 1552, and revised in 1662. Our present Office agrees with it, except in some particulars which are noted later on.

Analysis.—The Office consists of three distinct parts:—

I. The ante-Communion Service. This includes all to the end of the prayer for the Church Militant, and is a most helpful preparation for the due Celebration of the Holy Communion, to which it leads up.

1. It begins with a prayer for purity of heart, and then presents a standard by which we may judge our conduct, viz., God's Commandments—which are the rule of life, and which we confess we have broken. Thus we begin the service—and go on—as penitents.
 2. It instructs us in God's Word in the Epistle and Gospel, and then enables us in the Creed to declare our faith in Him.
 3. It authorizes a sermon explanatory of privileges and duty ; and then in the Offertory—itsself an act of worship—there is a recognition that all we possess comes from God, and should be used for His glory. And in
 4. The prayer for the whole Church it fitly indicates that Communion of Saints which the Holy Sacrament itself more fully emphasizes. It closes with the
 5. Explanatory address, invitation, followed by confession and absolution, and words designed to comfort.
- II. The Communion proper or Canon. This includes—
1. The *Sursum Corda*, “Lift up your hearts.”
 2. The Preface and the *Sanctus*.
 3. The prayer of Humble Access.
 4. The prayer of consecration, embracing—
 - (a) Commemoration of the Lord's Death and Passion.
 - (b) Prayer that in receiving the bread and wine according to His institution we may be partakers of His Body and Blood.

(c) Recitation of the Words of Institution, with the manual acts.

5. The Reception of the Communion.

III. The post-Communion, which includes—

1. The Lord's Prayer.

2. The Prayer of Oblation and Thanksgiving.

3. The *Gloria in Excelsis* and Blessing.

Analysis of the service—in its devotional aspect—shows that it consists of—I. Preparation; II. Oblation; III. Communion.

I. Our Preparation for the Sacrament of the Lord's Supper consists of self-examination (1 Cor. xi. 28) as to—

1. Our obedience, penitence, and resolution.

2. Our own faith.

3. Our charity shown in—

(a) Prayer for all fellow-Christians.

(b) Sharing our means with those who need.

II. Our act of Worship—Oblation—consists in—

1. The Lord's own Prayer, our confession, in the Creed, of the Holy Name, of God the Father, God the Son, and God the Holy Spirit, and the pleading for His grace for all His Church.

2. The offering to God of our goods.

3. The offering to God of our hearts.

4. The offering to God of our praise.

5. The offering to God of our self-humiliation.

6. The offering to God of His creatures of bread and wine as our memorial of the sacrifice of the death of Christ.

7. The offering to God of our whole lives and being—body, soul, and spirit.

8. The offering to God of our adoration in the *Gloria in excelsis*—the most ancient of Christian hymns.

III. Our act of Communion is—

1. In the common Creed of all Christendom.

2. In mutual intercession with all saints militant in earth.

3. In remembrance with the saints departed.

4. In brotherly aid to the needy and the Church.

5. In adoration with angels and archangels.

6. In personal union with the living Saviour, as members of His body sustained by His life.

7. In personal union with God the Father, who feeds us at His own Table with the Flesh and Blood of the Lamb slain from the foundation of the world.

THE ANTE-COMMUNION.

THE RUBRICS.

The first rubric is now seldom enforced. Its object was twofold, viz.:—

1. That the curate might know how much bread and wine to provide; and
2. That he might have time to satisfy himself of the ecclesiastical fitness of those intending to communicate.

The ecclesiastical hindrances to Communion are—

(a) Want of Baptism.

(b) Legal sentence of exclusion. See “Additional Canons, 1877,” No. V.

(c) Living in open and notorious sin, and, in the English and American Churches, contempt of Confirmation and “malice and hatred between parties.”

Until 1662 the rubric permitted notice to be given “afore the beginning of Matins or immediately after,” thus indicating that originally the Communion Service was intended to be a distinct and independent Office.

THE LORD’S PRAYER.

The Lord’s Prayer suitably begins this Office, but on occasions sanctioned by the Ordinary the third rubric at the end of the service permits it to commence with the Collect, Epistle, and Gospel. Though ordered to be said in 1549, the Lord’s Prayer was not printed here till 1662. In the old Sarum Office this prayer was said privately by the priest alone. A survival of this practice probably remains in the custom of the congregation not repeating the Lord’s Prayer here, notwithstanding the general rubric in the Morning Prayer which directs it to be repeated with the minister “wheresoever else it is used in Divine Service.”

THE COLLECT.

The Collect for purity is taken from the Sacramentary of Alcuin (800).

Explanatory.—"All desires known." Latin, *omnis voluntas loquitur*.

"By the inspiration of," &c. Latin, *per infusionem, i.e.,* by the pouring in.

"Worthily magnify." Latin, *digne laudare*.

THE COMMANDMENTS.

As a permanent lesson from the Old Testament, the Commandments were placed here in 1552, in order to check the lawlessness of Antinomianism, which denied the necessity of discharging moral duties.

The response "Lord, have mercy," &c., after each Commandment represents the *Kyrie Eleison*, which in most Western Liturgies stood here. The last response is founded on Jer. xxxi. 31. The position of the Decalogue here is peculiar to the Anglican rite.*

THE COLLECT FOR THE QUEEN.

It was the practice of the Early Church to pray for their rulers (1 Tim. ii. 2). Of the two prayers for the Queen, the first was composed in 1549; the other is adapted from one composed for the Scottish Church. They are very similar in thought and expression. In both we pray that she may seek God's honour and glory. In the first we ask to be enabled to obey her according to God's Word and ordinance; in the second we pray that she may seek to preserve "Thy people" in "wealth, peace, and godliness."

Explanatory.—"Power infinite." In *Art. I.* this is the rendering of the Latin *immensa*, which in the Athanasian Creed is translated "incomprehensible."

"The whole Church." These words, though applicable to the Church Catholic, are probably used here in reference to the Church in the Queen's dominions, and are equivalent to "Thy people," as used in the second prayer.

"Governance" = guidance. "Wealth" = weal, welfare.

THE COLLECTS, EPISTLES, AND GOSPELS.

As there are included in the technical term "Epistles,"

* In the American Prayer Book, as in the Scottish Office, the occasional omission of the Decalogue is permitted if the Lord's Summary of the Law (S. Matt. xxii. 37-40) be said. In the American Office this is followed by the *Kyrie Eleison* and *Christe Eleison*, and also by the Third Collect at the end of our Office, "O Almighty Lord," &c.

used here, thirteen lections from the Acts—four from the Book of Revelation, and seven from the Prophets—the words “or portion of Scripture appointed for the Epistle” were added to the rubric in 1662, and at the same time there was also added the word “verse.”* The custom of repeating the doxology, “Glory be to Thee, O Lord,” before the reading of the Gospel, and “Hallelujah” or “Thanks be to Thee, O Lord,” after the Gospel, is very ancient; it is found in the Liturgies of S. Chrysostom and in the Gallican rites. In 1549, “Glory be to Thee, O Lord,” was ordered to be said, but this was omitted in 1662; yet the people were accustomed to the practice, and it has been continued without rubrical authority in the English Church. A rubric authorizing the ancient custom was added to the Irish Prayer Book in 1878.

THE NICENE CREED.†

Historical.—This Creed was deliberately composed to meet the heresy of Arius, which the Nicene Council (325) formally condemned. A Creed somewhat similar to it, and long in use by the Bishops of Cæsarea, seems to have been the basis of that adopted at Nicæa; the most important addition being that which stated that the Son was “of *one* substance with the Father.” This asserted His true God-head against the Arians, who denied it. A branch of these—the semi-Arians or Macedonians—denied the Divinity of the Holy Ghost. The Council of Constantinople (381) condemned this heresy, and, to protect the truth from such false opinions, added to the Nicene Creed, which had ended with the words “I believe in the Holy Ghost,” all the words which it at present contains in reference to the Third Person of the Blessed Trinity, except “and the Son.”

The Council of Constantinople was composed of Eastern bishops only; yet, as its decrees were received throughout the West, it has been acknowledged as the

* Though the division into “chapters” is attributed to Cardinal Hugh de St. Cher, who lived in the thirteenth century, yet the division into “verses,” as at present, does not seem to have been made before the sixteenth century. The “Geneva Bible” was the first in which such divisions were used.

† In the American Prayer Book the Apostles’ Creed may be substituted for the Nicene Creed, except on the five great festivals. And the Creed may be omitted if it has been said before in Morning Prayer.

Second General Council. The Council of Ephesus (431) decreed that no addition should be made to this Creed; yet in the Western Church the words "and the Son" were added at the Council of Toledo (589), in Spain. This addition ultimately led to the "schism of the Eastern and Western Churches (1053), which has not yet been healed."*

As the public recital of the Creed tended to instruct the people and protect them against the Arian heresy, it soon became customary to recite it during public worship. Peter the Fuller, Patriarch of Antioch (471), seems to have been the first to order its use in this way, and the practice soon spread in the East and also in the West, particularly in Spain and Gaul, the countries where Arian opinion prevailed. The Third Council of Toledo (589) ordered it to be sung by the people. It was not used in the Roman Liturgy till 1014. It occupies the same position in our Prayer Book as it formerly did in the Liturgies of Salisbury, York, and Hereford, from whence our version is taken; and is thus made a condition of admission to full Communion in the Church. It is much fuller than the Apostles' Creed—the reception of which is a condition of admission into the Church—though not so elaborate as the Athanasian Creed.

Explanatory.—"Maker of . . . all things visible and invisible." See Art. I. This opposes the old pantheistic idea that the universe was God.

"*Begotten . . . before all worlds.*" Greek, *πρὸ πάντων τῶν αἰώνων*. Latin, *ante omnia sæcula* = before all ages. This clause was added by the Council of Constantinople, and against Arianism asserts His pre-existence; so Article II.—"Begotten from everlasting of the Father, the very and eternal God." He is the Son from all eternity. "The only begotten Son, which is in the bosom of the Father" (S. John i. 18), refers to His relation to the Father, and not to His Birth in time.

"*God of God*"—God out of God. Greek, *Θεὸν ἐκ Θεοῦ*. Latin, *Deum de Deo*.

"*Very God of very God*," i.e., true, real God, &c. Greek, *Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ*. Latin, *Deum verum de Deo vero*.

* See Author's "Notes on the Thirty-nine Articles."

"*Of one substance with the Father.*" Greek, ὁμοούσιον τῷ Πατρὶ. So in Art. II., where the Latin is *consubstantialis* = of one essence.

N.B.—Guard against the idea of visible matter which is associated with the modern use of the word "*substance.*" It means something which underlies, or rather stands under, the visible. That which is visible is called the "accidents."

"*Was incarnate by the Holy Ghost,*" &c. Greek, σαρκωθέντα ἐκ Πνεύματος. This was added to the Nicene Creed by the Council of Constantinople to meet the Arian and Macedonian heresies (S. Luke i. 35).

"*Whose kingdom shall have no end,*" omitted in the Prayer Book of 1549, probably accidentally.

"*The Lord, and Giver of life.*" Greek, τὸ κύριον, καὶ τὸ ζωοποιόν. Latin, *Dominum et vivificantem*, which fully asserts His Divinity and Personality against Arians, who spoke of Him as a creature, and the Macedonians, who looked on Him only as a ministering spirit. See 2 Cor. iii. 17, 18.

"*Who spake by the Prophets.*" "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21).

"*One Catholick and Apostolick Church.*" In both the Greek and Latin versions of this Creed, the word "Holy" is found before "Catholic," though it does not occur in the Sealed Book; but its omission is probably accidental.

"*One Baptism for the remission of sins.*" See Eph. iv. 5; Acts xxii. 16.

THE OFFERTORY.

The first rubric before the Offertory directs that after the Nicene Creed any necessary notices shall be given out by the minister, and by him only, viz. :—

1. Holy-days and Fasting days in the week following.
2. Notice of Communion.
3. Banns of marriage; and
4. Such other matters as the Ordinary may direct.

The Marriage Act of George II. directed the banns to be published immediately after the Second Lesson, and the printers of some of the English Prayer Books, without authority, have omitted the notice about banns in the rubric, and changed that before the Marriage Service.

The second rubric directs the sermon to be preached here,

but omits the words "or one of the Homilies,"* which occur in the English rubric. The sermon is part of the Communion Office, and its position immediately after the Gospel—the Creed not having been inserted till the fifth century—is the same as that which it occupies in the Apostolic Constitutions, from which we learn the practice of the Church in the third century.

The *Offertorium* (Offertory) was an anthem said or sung while the offerings of the people were being collected. It is found in the old Liturgies. The direction in the Sarum and York ritual was that the priest should say it, but in the Hereford Liturgy that he should sing it. The sentences represent this offertory; the name, however, is now generally used to indicate the offerings that have been made. The Offertory sentences are eighteen in number.† Two from the Apocrypha, which are in the English Prayer Book, were omitted in 1878.

These sentences may be classified as—

1. Indicating the duty of giving, and the motives for so doing (1-4, 9, 12, 13, 15).
2. Indicating objects for which offerings should be made, viz.:—
 - (a) The poor generally (5, 17, 18).
 - (b) Those of our own faith specially (11, 14, 16).
 - (c) The support of the Christian ministry (6, 7, 8, 10).

The last rubric at the end of the Communion Service directs that the ministers and churchwardens are to dispose of the money given at the offertory as they "shall think fit."

Justin Martyr testifies that the collection of alms for the poor formed part of the Celebration of the Holy Eucharist in the second century, and it has continued so in all ages of the Church. In the Eastern Church the offerings are

* In the Middle Ages books of homilies and sermons were provided for those clergy who were too ignorant to preach. Elfric, Archbishop of Canterbury (957), ordered his clergy to explain the Gospel for the day, Creed, and Lord's Prayer, and compiled homilies for them in the Anglo-Saxon tongue. The Homilies referred to in the English rubric, however, are the two books mentioned in Article XXXV. The first was drawn up, it is believed, by Cranmer, Latimer, and Ridley, and published in the time of Edward VI. The second book is chiefly the work of Bishop Jewel, and was issued in Elizabeth's reign.

† Five additional sentences are inserted in the American Prayer Book.

made before the Liturgy begins, but in the Western Church they are made during the service. It is to be specially noticed that the offerings presented to God and laid upon the Holy Table* are offered unto His Divine Majesty, and are, therefore, an integral part of worship, indicating that all we have comes from God (James i. 17).

The words "and other devotions of the people" were added in 1662, no doubt to extend the object of the offerings to other pious purposes besides alms for the poor.

An addition to this rubric in 1878 permits alms to be collected at other times in Divine Service, and without the use of the Offertory sentences, if there be no Communion; thus sanctioning the custom of making collections at Evening Service, and before the sermon at Morning Service, which, though usual, had been hitherto done without rubrical authority. At the same revision there was added to the rubric directing that "the priest shall then place upon the table so much bread and wine," &c., the words "if this have not been already done." This permits the bread and wine to be put on the Holy Table before the service—a practice which was very general, though apparently violating the previous rubric.

PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH MILITANT HERE IN EARTH.

Historical.—In all the ancient canons of the Liturgy, there is an intercessory prayer for the whole Church, embracing both the living and those who have died in the faith.

In most Liturgies it is placed after the Prayer of Consecration. In those of S. Ambrose and S. Gregory, part of it is before and part after the consecration; but in that of S. Mark and in the Gallican Liturgy its position is similar to that in our own.

* So called from 1 Cor. x. 21. It is the term commonly used in the Greek Liturgies. In the Latin Liturgies the usual name is "Altare"—from *altus* and *ara*. The Greek and Latin Fathers use both "altar" and "table" indifferently. The name by which, in most European countries, the Holy Table is designated is derived from "Altare;" though in Russia it is generally called the "Prestol," or Throne. In the Prayer Book of 1549 it is called "altar," "table," and "God's board;" but in 1552 the use of the word "altar" was discontinued. In the Scotch Office the word "altar" is used, as it is also in the Coronation Service.

It formed the first part of the Consecration Prayer in 1549, and included a petition that those who had "departed hence from us with the sign of faith" might obtain "mercy and everlasting peace," and also a thanksgiving for their example. These words were omitted in 1552, and the words "militant here in earth"* added. In 1662 the closing paragraph, containing a simple commemoration of all who "departed this life in Thy faith and fear," was added, and also the words "and oblations" after the word "alms."

Analysis.—This prayer resembles that "for all conditions of men," and the arrangement of the subjects for intercession is similar to that of the Litany. It consists of three parts—

I. A preface, viz., S. Paul's command in 1 Tim. ii. 1, which is the basis of its petitions.

II. The oblation, consisting of

(a) The alms and other devotions collected during the Offertory, and placed on the Holy Table.

(b) The Bread and Wine placed on the Holy Table.

(c) The prayers then offered, for

1. The Universal Church.

2. The Queen and all Christian rulers, and the legislative and executive authorities of our country.

3. All Bishops and Curates.

4. All people, especially the congregation then present.

5. Those in need.

III. A commemoration of the faithful departed, in which we seek for grace to follow their good example. This corresponds to the reading out of the names of the local martyrs from the diptychs.

Explanatory.—"Militant here in earth," i.e., those whose warfare "against sin, the world, and the devil," is not yet over. These words were placed here in 1552, to exclude explicit prayers for the dead, which, in accordance with the ancient Liturgies, had been retained in the first Prayer Book of Edward VI. (1549).

"By Thy holy Apostle," i.e., S. Paul (1 Tim. ii. 1).

* These words are omitted in the Scotch and in the American Prayer Books.

"*Alms*" = the offerings for the poor.

"*Oblations*." The word "oblation" is identical in meaning with the word "offering," and may be appropriately used of any offering. There has been a controversy, however, as to the application of the term here. Some consider it to be used in the same sense as the words "other devotions of the people," which were inserted in the rubric at the same time, and would, therefore, take it to refer to any offerings for pious and charitable purposes. Others assert—perhaps more correctly—that "oblations" signify "the Bread and Wine" which the priest was then directed to place on the Holy Table.

"*All who confess Thy Holy Name*," *i.e.*, who acknowledge Christ=Christians, as in prayer for "all sorts and conditions of men."

"*Indifferently minister*," *i.e.*, meting out equal justice to all alike, without any partiality or difference (S. James ii. 9).

"*Curates*," *i.e.*, those having the cure of souls, as elsewhere in the Prayer Book. For "Curates" the Scotch Prayer Book reads "Priests and Deacons," and the American "other ministers."

"*Life and doctrine*" = "preaching and living," as in Litany. See S. Matt. iv. 2.

"*Rightly and duly administer Thy holy Sacraments*," *i.e.*, with proper matter and form, "according to Christ's ordinance in all those things that of necessity are requisite to the same" (Art. XIX.).

"*Due reverence*"—suitable respect (Ps. iv. 4).

"*Hear and receive*," *i.e.*, "hear and understand" (S. Matt. xv. 10).

"*Comfort and succour*," *i.e.*, help and quickly aid.

"*Transitory life*"—life in this world, from which we pass, and which is itself passing away (1 John ii. 17).

"*We also bless . . . for all Thy servants departed this life*." A thanksgiving and commemoration in which we acknowledge the unity of all in Christ, whether members of the Church Militant or the Church Triumphant.

THE EXHORTATION.

Historical.—There are three forms of Exhortation. These were composed at the Reformation, and are peculiar to the Anglican Office. They were very necessary at a

time when there was much ignorance as to the nature of the Holy Sacrament, the Latin service not being “understood of the people.” Even now, when religious instruction is more widespread, their occasional use is most helpful towards a due preparation for Holy Communion.

The first exhortation appeared in substance in the people’s “Order of Communion,” 1548, and is founded on an address in Hermann’s Consultation. With some modification in 1549 and 1552, it was used at the time of celebration till 1662, when it was placed in its present position, with a rubric directing its use on the Sunday or Holy-day. This rubric had long been partially disregarded, and at the revision in 1878 it was modified by the addition of the words, “he may read this exhortation following, or such part of it as he thinketh most convenient.”

Analysis.—The exhortation may be divided into four parts—

I. The notice of Celebration, in which the Sacrament is spoken of

- (1) In its memorial aspect (S. Luke xxii. 19).
- (2) In its Eucharistic aspect, not only in respect to Christ’s death, but also as being “our spiritual food and sustenance in that Holy Sacrament.” See Lev. iii. and vii. 11-21.
- (3) It warns of the danger of unworthily receiving “that holy Mystery.”

II. The means of preparation for worthy reception—viz., self-examination by “the rule of God’s Commandments” in reference to—

- (1) Our duty towards God, to Whom we confess sin and promise amendment.
- (2) Our duty towards our neighbour, from whom, having offended, we seek reconciliation, or to whom, having wronged, we make restitution.

III. A warning to blasphemers and the impenitent not to come to the Holy Table.

IV. An invitation to those who cannot otherwise quiet conscience to open their grief to God’s minister, and obtain the benefit of absolution and ghostly counsel.

Explanatory.—“*Most comfortable Sacrament.*” *Comfort* = to strengthen and support, as well as to give consolation; hence “a Sacrament which strengthens;” so Cate-

chism, "the strengthening and refreshing of our souls by the Body and Blood of Christ," &c.

"*Cross and Passion*," as in Litany. "Death and Passion" in third exhortation..

"*Receive it unworthily*," i.e., in an unworthy manner (1 Cor. xi. 27). Note, "*unworthily*" is an adverb, and qualifies the verb "*receive*;" it is not an adjective, qualifying the person receiving; this is sometimes lost sight of, and hence some fear to communicate who ought not to be so deterred.

"*Marriage garment*," a reference to our Lord's parable in S. Matt. xxii. 11.

"*Lives and conversations*" public = and private life. The word "conversation" is frequently used to indicate actions as seen by others (1 Pet. i. 15; ii. 12, &c.).

"*If any of you be a blasphemer*," &c. This clause was transferred from the third exhortation in 1662, and is a solemn warning to the impenitent.

"*As with Judas*." It has long been a controversy as to whether Judas did actually receive the Holy Communion, or only partook of the supper which preceded it. The Reformers, with the old Fathers, seem to hold that he did partake of the Sacrament, but modern theologians incline to the opinion that he did not.

"*Cannot quiet his own conscience*," &c. The Church has repudiated the practice of compulsory auricular confession as a preparation for Holy Communion, but does not deny the benefit of absolution to those who find it necessary to open their grief to the minister of God's Word.

SECOND EXHORTATION.

Historical.—This exhortation was composed in 1552, and is to be used if the people are negligent to come to the Holy Communion. Till 1662 it preceded that which now stands first, and contained a strongly worded paragraph against the presence of non-communicants during the Celebration of the Sacrament.

This was inserted in order to counteract the old error of pre-Reformation times, which considered that it was as beneficial to be present at the Celebration of the Holy Communion as to receive it. It spoke of those who "stand by as gazers and lookers on them that do commu-

nicate, and be no partakers of the same," as committing a greater unkindness than those who refused to attend at all, and ordered such to "depart you hence and give place to them that be godly disposed." This was omitted in 1662, when the danger of the old error had passed. In the English Prayer Book no notice is taken of the departure of non-communicants; but in the Irish Prayer Book the words "those who do not intend to communicate having had opportunity to withdraw," were added in 1878 to the rubric preceding the next exhortation.

Analysis.—This exhortation contains—

I. A notice of the celebration of the Lord's Supper.

II. An earnest invitation thereto, enforced by the consideration—

- (a) Of one's own sense of unkindness in those who, without cause, refuse our invitations to a feast.
- (b) That feigned excuses of worldly business will not be accepted by God, as shown by our Lord's parable of the Great Supper (S. Luke xiv. 16-24).
- (c) That it is our duty to receive the Communion in obedience to the command of Christ, Who gave His life for our salvation.

THE THIRD EXHORTATION.

Historical.—Wheatly remarks that "the former exhortations are designed to increase the numbers of the communicants, and this to rectify their dispositions, that so they may not only be many, but good."

It was inserted in 1549, and resembles the first exhortation as being explanatory of the Sacrament, and of the duty of those who desire to receive it. At the revision in 1878, the clause in the English Prayer Book, "we kindle God's wrath against us, we provoke Him to plague us with divers diseases and sundry kinds of death," was omitted, and the word "judgement," as in R.V. (1 Cor. xi. 29), was substituted for the word "damnation."

A note was also added to the rubric before this exhortation, giving permission—as in the first Prayer Book of Edward VI.—to omit it, with the sanction of the Ordinary, provided that "it shall be read once in the month at least, and on all great festivals."

Analysis.—The exhortation is addressed to those intending to come to the Holy Communion, and dwells on—

1. The duty of self-examination, in accordance with S. Paul's exhortation (1 Cor. xi. 28).
2. The sacramental grace therein—we spiritually eat the Flesh of Christ and drink His Blood; we are one with Christ, and Christ with us.
3. The danger of receiving unworthily—we are guilty of the Body and Blood of Christ our Saviour; we eat and drink judgement to ourselves (1 Cor. xi. 27-29).
4. The necessity of repentance, faith, and amendment of life, almost in the words of the Catechism.
5. The duty of thanksgiving, *i.e.*, the Eucharistic aspect of the Sacrament.
6. The duty of remembering the benefits which, by His precious blood-shedding, He hath obtained to us.
7. The object He had in view in ordaining these holy mysteries.

Explanatory.—“*Not considering the Lord's Body.*” “If he discern not the body” (1 Cor. xi. 29, R.V.), *i.e.*, not recognising the sacramental character of the Holy Eucharist.

“*Lively and steadfast faith,*” *i.e.*, a living and steadfast faith, opposed to a dead and unstable faith (S. James ii. 17-20; Eph. iv. 14); so Catechism.

“*Holy mysteries,*” * *i.e.*, Holy Sacraments. See page 84.

THE INVITATION.

Historical.—The Confession, Absolution, and Comfortable Words—an arrangement peculiar to the Anglican Office—are admirably calculated to prepare those to whom this Invitation is addressed for the solemnity of the Holy

* The use of the word “mystery”—as in Eph. v. 32—to signify an outward sign or symbol of a truth not revealed to all, arose from the Processions connected with the Greek Mysteries, in which the people saw the symbols carried, but did not know the sense in which the initiated interpreted them. Therefore *μυστηριον* is the Greek equivalent for Sacrament.

Communion. These were all composed for the people's "Order of Communion" in 1548, and were in the Prayer Book of 1549 in the same position as at present. This Invitation is somewhat similar to that in the Liturgy of S. James and in the Gallican Liturgy, but nothing of a like nature occurs in the Roman Liturgy.

Analysis.—It may be divided into two parts—

1. A summary of personal requirements, as in the words of the Church Catechism, viz., repentance, faith, and charity.
2. The Invitation proper—"Draw near with faith," &c.

Explanatory.—"Truly," *i.e.*, unfeignedly.

"*In love and charity*," the outward token of which in ancient Liturgies was the kiss* of peace.

"*To lead a new life*." So in Catechism; *i.e.*, to continue in the new life already begun in the new birth (S. John iii. 5; 2 Cor. v. 17).

THE CONFESSION.

Historical.—A sense of personal unworthiness is naturally felt by priest and people when about to celebrate the Holy Eucharist. In early Liturgies, as in that of S. James, there is a form in which the priest silently confesses his sinfulness before beginning the service; and those about to communicate were accustomed, at the same time, silently and separately to make their confession. There is, however, no trace in the ancient Roman rite of any set form of public confession before the Celebration. The public and particular confession of penitents preparatory to re-admission to Communion having caused scandal, was discouraged from about the fourth century, and absolutely forbidden in England in the seventh century by Theodore,

* The kiss of peace is found in all ancient Liturgies, and generally before the consecration. In those of S. Jerome and S. Gregory it occurs after it. It was preceded by a prayer for peace. It is still continued in the Eastern Church; in the West, however, instead of the actual kiss, a substitute was introduced in the twelfth century, viz., a small tablet of wood or metal on which was a representation of the Crucifixion. This was kissed by the priest, and handed round to the communicants, who all kissed in token of mutual love and charity.

Archbishop of Canterbury. Not till about the thirteenth century did private confession begin to be considered essential before receiving the Holy Communion ; but at the Reformation it was the practice of the Western Church, as it still is of the Roman. Compulsory private confession was abolished, and this general confession—founded on one in Hermann's Consultation—was drawn up in 1548, and inserted in the Prayer Book the following year. The rubric of 1549 directed it to be said in the name of the communicants by one of them or by the minister ; but this permission to a layman to lead the united confession was withdrawn in 1662, and communicants were desired to join with one of the ministers in saying it.

Analysis.—This Confession may be divided into three parts—

1. An acknowledgment of sin in thought, word, and deed.
2. A declaration of repentance for misdoings, the remembrance of which is grievous, and the burden of which is intolerable.
3. A plea for mercy and forgiveness.

Explanatory.—“*Most grievously have committed,*” i.e., have committed most calamitously, or with most grievous consequences to ourselves.

“*By thought, word, and deed,*” i.e., in every possible way.

“*The burden of them is intolerable,*” i.e., cannot be borne by ourselves alone. See Gen. iv. 13.

THE ABSOLUTION.

Explanatory.—This form—framed on the private absolution used in the Sarum rite—is based on God's promise of forgiveness to those who with repentance and faith turn to Him. Presupposing that the communicants possess this, the priest pronounces the absolution, which includes not only pardon for guilt incurred, but deliverance from present sin and confirmation in goodness. In some of the ancient Eastern Liturgies the prayer of absolution is addressed to God the Son ; in others, as in the Greek of

S. Basil, a second form is found—between the consecration and reception—addressed to the Father.

“*Pardon and deliver,*” *i.e.*, remit the punishment, and free from the power of sin. “He shall save His people from their sins” (S. Matt. i. 21).

THE COMFORTABLE WORDS.

“*Hear what,*” . . . “*Hear also.*” These words correspond to the call of the deacon, “Let us pay attention,” which frequently occurs in the early Liturgies of the East, to arouse the flagging devotion of the people.

These comfortable words are peculiar to the Anglican rite, and are samples of the promises on which the previous absolution is based. The first was selected in 1549; the other three were amongst those quoted in the form of absolution in Hermann’s Consultation. These texts are taken from the Great Bible (1540), and differ slightly from the Authorized Version, which was not published till 1611.

Analysis.—Note the sequence of these “Comfortable Words,” and how well they have been chosen to encourage and comfort the penitent.

1. “Come . . . I will refresh you” (S. Matt. xi. 28). But, one asks, who says this?

2. It is the Son of God—the Incarnate Word (S. John iii. 16). But that is for believers better than I.

3. Nay—“Christ Jesus came into the world to save sinners” (1 Tim. i. 15)—The Atonement. But I am too great a sinner.

4. Nay—“If any man sin” (1 S. John ii. 1, 2).

Explanatory.—“*That travail,*” *i.e.*, that toil; labour, as in A.V.

“*Refresh you,*” *i.e.*, relieve after fatigue; “give you rest,” as in A.V.

“*An Advocate,*” *i.e.*, an intercessor, one who speaks in behalf of another. It is the same word—*παράκλητος*—which is applied to the Holy Ghost, the “other Comforter” (S. John xiv. 16, 26), who intercedes *in* us here, as Christ does *for* us in heaven.

“*The righteous,*” *i.e.*, He who is righteous, and on whose obedience to the law rests the ground of His intercession.

“*The Propitiation*,” *i.e.*, the Atonement—the sin-offering—and all that reconciles the Father to us.

THE COMMUNION PROPER, OR CANON.

THE PREFACE.

The *Sursum corda*, *i.e.*, “Lift up your hearts,” with its response, as part of the preface introductory to the act of consecration, is found in the beginning of every known Canon of the Liturgy, in both the Eastern and Western Churches.

The *Eucharistia*, “Let us give thanks,” &c., with its response, is equally ancient; and, no doubt, both are of apostolic times, as their insertion in all ancient Liturgies implies.

The *Contestation*, “It is very meet, right,” &c. This is called the *Contestation* because the priest takes up the previous response, and adds his testimony to that of the congregation as to the fitness and justice of giving thanks to God. This, too, is from ancient times, and is strictly the beginning of the Eucharist. It is generally called “The Preface.” Its words vary but little in the Greek and Latin rites, where there is a variable addition, in which the priest gives a reason why thanks should be given to God. Hence is here added “The Proper Preface according to the time, if there be any specially appointed.”

PROPER PREFACES.

Proper Prefaces for special days are peculiar to the Western rites, and are found as early as the second century. They were provided for saints' days and special services, and were very numerous in the sixth century. In the Gregorian Sacramentary they were reduced to eight. There were ten in the Roman and Sarum Missals. Prefaces were provided at the Reformation for five special festivals only. Those for Christmas Day and Whitsunday were composed in 1549. Those for Easter and Trinity Sunday*

* The following alternative Proper Preface for Trinity Sunday is provided in the American Office:—“For the precious death and merits of Thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with Thee in Thy Eternal Godhead.”

were taken from the Sarum Use, and are traceable to the Sacramentary of Gelasius. That for Ascension Day is said to have been composed by Gregory the Great. None has been appointed for Good Friday, probably an intimation that, in accordance with the almost universal custom of Christendom, there should be no celebration on that day. The Proper Prefaces, which had been appointed each for only one day, were, in 1552, directed to be continued till their Octaves, except that for Whitsunday, which was to be used only for the six following days—its Octave being Trinity Sunday, which had its own Proper Preface. The fact that the prefaces were to be used for the seven following days shows that daily Communion was contemplated.

Explanatory.—“*The very Paschal Lamb.*” The Lamb slain at the Passover—τὸ πάσχα—was called the Paschal Lamb. It was a type of Christ, by whose sacrifice for our sins we are passed over and delivered from death. He is “the Lamb slain from the foundation of the world” (Rev. xiii. 8), and “the Lamb of God, that taketh away the sin of the world” (S. John i. 29). “*Very*” = true.

“*Without any difference or inequality,*” or, as it is more fully expressed in the Athanasian Creed, “None is afore or after other; none is greater or less than another; but the whole three Persons are co-eternal together and co-equal.” See page 75.

PREFACE WITH THE TERSANCTUS.

This angelic hymn (Isa. vi. 4) is found in every Liturgy, and in the same position as here, viz., in immediate connection with the Eucharistic Preface. In most Liturgies it is preceded, as in ours, by a reference to the angelic host as fellow-worshippers with us. Between this Preface—which was to be said by the priest alone—and the hymn itself there was a rubric in 1549, which directed the hymn to be sung by the clerks. This rubric was afterwards omitted, but the old custom still survives in many churches, the congregation repeating “Holy, holy, holy,” &c., with the priest. The rubric has been restored in the American Prayer Book.

THE PRAYER OF HUMBLE ACCESS.

This beautiful prayer, based on one in the Liturgy of S.

Basil, was composed in 1549. It most suitably precedes the Prayer of Consecration. It has two parts—

1. An acknowledgment of our unworthiness and of God's mercies.
2. A prayer that we may so partake of the Sacred Food that our bodies and souls may be cleansed.

Explanatory.—" *To gather up the crumbs.*" A reference to the faith and humility of the Syrophenician woman (S. Matt. xv. 27).

" *Whose property is,*" *i.e.*, whose peculiar character is. Latin, *proprium*, as in the Collect, "whose nature and property." God's mercy is a "property," not an "accident"—*i.e.*, it is *inherent*, not *occasional*.

" *So to eat,*" &c. See S. John vi. 53.

" *Sinful bodies,*" &c.—"sinful flesh," as in Rom. viii. 3, *i.e.*, bodies in which sin dwells (Rom. vi. 12). Yet the body, as well as the soul, is purified in this Holy Sacrament.

" *Souls washed through His most precious blood*"—"Unto Him that washed us from our sins in His own blood" (Rev. i. 5).

THE PRAYER OF CONSECRATION.

Historical.—This prayer was composed in 1549. It then included a Prayer of Oblation and an Invocation* for the Sanctification of the Elements—features common to most Eastern Liturgies, though not generally found in those of the West.

In the revision of 1552, this Invocation was omitted, and the present prayer, "that we may be partakers of His most blessed body and blood," substituted. At the same revision the Prayer of Oblation after the Consecration was placed after the Reception, and the use of the cross in the Act of Consecration, as well as mixing water with the wine, was discontinued.

Note that, in accordance with apostolic practice (1 Cor. xiv. 16), the people are to answer *Amen* after the Prayer of Consecration.

Analysis.—The Prayer of Consecration may be divided into three parts—

* In the Scotch and American Offices, the Prayer of Consecration includes the Oblation and Invocation.

1. The Introduction, ending with the words "Coming again," in which the full character of Christ's sacrifice, and His command to continue a perpetual memory thereof, are acknowledged.
2. The Petition, which in some form is common to all Western Canons.
3. The Commemoration, in which the words and acts of Christ at the institution of the Sacrament are repeated.

Explanatory.—" *Thy tender mercy.*" Note the Father's love, "God so loved the world," &c. (S. John iii. 16).

"*One oblation of Himself once offered,*" i.e., one, the only one of its kind. The Latin in Art. XXXI. is *unica*, thus opposing any idea of a repetition of the sacrifice of the cross. "*Oblation*" = an offering. "This man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. x. 12).

"*Sacrifice, oblation, and satisfaction,*" showing the perfect character of His Atonement. See Art. XXXI.

"*Satisfaction,*" Latin *satisfactio*, a legal term signifying that which makes content a person to whom a debt is due; hence—though not a Scriptural term—it is appropriately applied to Christ's sacrifice. See Art. XXXI. It is further used in the same Article as equivalent to the Latin *expiatio*, i.e., that which annuls a crime.

"*Sins of the whole world,*" showing the extent of His Atonement. He died for all (1 S. John ii. 2).

"*A perpetual memory,*" till His coming again (1 Cor. xi. 26).

"*He brake it.*" The rubric here, in 1662, directed the celebrant "to break the Bread," not for the purpose of distribution, but in obedience to Christ's command, and symbolical of His body broken on the Cross (1 Cor. xi. 24).*

* The breaking of the Bread during the recital of the Words of Institution is peculiar to the Coptic and Anglican rites. The ancient Canons of both the East and West place the "Fraction," as it is called, after the Consecration. Instead of breaking the Bread, the Greek Church pierced or cut it with a small chisel, in imitation of the spear wound in His side. In the Roman Church there is no breaking of the Bread even for distribution, except that taken by the celebrant, which he divides into three parts.

THE WORDS OF ADMINISTRATION.

Historical.—*The rubric* directs the elements to be delivered *into their hands*. This was the mode of receiving the Communion in the Primitive Church, but about the beginning of the seventh century the custom of putting it into the mouth began to be adopted. The Council of Rouen (895) enjoined the practice.

In the first Prayer Book of Edward VI. the bread or wafer was ordered to be placed in the mouth, because, when delivered into the hand, the communicants often brought their portions away for superstitious purposes. In 1552 the primitive method of delivery into the hands was restored, as at present. In the Greek Church the Bread is dipped into the Wine and given into the mouth on a spoon—a practice which also formerly prevailed to some extent in the Latin Church.

"All meekly kneeling." A suitable posture in such a solemn act; but there is no adoration of the Bread and Wine intended by it, nor any acknowledgment of a corporal presence of Christ's natural Body and Blood, as is explained in the "Black Rubric" at the end of the Communion Office.

"The Body of our Lord Jesus Christ," "The Blood of our Lord Jesus Christ," seem to have been the only words used in the Primitive Church in the administration of the Sacrament. Gregory the Great is said to have added the words "preserve thy soul unto everlasting life." These two clauses were united in the Sarum Missal, and are still used in the Roman rite when the officiating priest is administering to himself. These were adopted as the words of delivery in the Prayer Book of 1549, with the addition of the words "which was given [shed] for thee," and the word "body" after the word "preserve," as in the first clause of the present form.

Under the influence of the Continental Reformers, this form was wholly omitted in 1552, and the words "Take and eat," &c., and "Drink this," &c., substituted. In the first year of Elizabeth (1559), both these clauses were united as they stand in our Office at present. The second clause is not found in any other Liturgy; yet in the first clause we still use the very words employed by the Primitive Church.

“*Given for thee.*” There should be a personal administration to each.

In the Eastern Church the Words of Administration are —“The servant of God, *N*, partakes of the precious and holy Body and Blood of our Lord and Saviour Jesus Christ for forgiveness of his sins and life eternal.”

Note that, as the Greek Church dips the bread in the wine, and thus administers both together; and the Roman Church does not administer the wine at all to the laity; the Anglican Church, which gives both the bread and wine separately, seems to be the only branch of the Church which administers this Holy Sacrament exactly as the Lord directed it to be done.

The rubric added in 1662 provides for the consecration of additional bread and wine when necessary, by reciting the Words of Institution only, beginning “Our Saviour Christ,” &c. This shows that the Anglican Church is in agreement with the ancient Western Churches in attributing the actual Consecration to the recital of the Words of Institution. The Eastern Churches, however, attribute the power of consecration to the Epiclesis or Invocation.*

The rubric directing that the consecrated Elements that remain should be covered with a fair linen cloth† was added in 1662.

THE POST-COMMUNION.

THE LORD’S PRAYER.

The Lord’s Prayer formerly stood immediately after the prayer of Oblation, which formed part of the Consecration prayer, as in the early Liturgies; but in 1552 it was placed as it now stands, after the act of Communion, and the sentences of Scripture, placed here in 1549 to be sung as a post-Communion anthem,‡ were omitted. *Note.*—The rubric directs the people to repeat every petition of the Lord’s Prayer after the priest.

* The rubric in the Scotch and American rites directs that the whole Consecration prayer, including the first Oblation and Invocation, be said when additional bread or wine is to be consecrated.

† This cloth is called the Corporal, and is said to have been ordered by Pope Sylvester (335) to be made of linen, because the Lord’s Body was wrapped in fine linen for burial.

‡ In the American Office a hymn may be sung between the prayer of Consecration and the reception of Communion.

THE OBLATION.

This prayer of Oblation was originally much fuller, and until 1552 it stood immediately after the prayer of Consecration, and before the reception of Communion, as in the old Sarum rite, and now in the Scotch and American Liturgies.

In it we ask God to—

1. Accept our *sacrifice* of praise and thanksgiving—our Eucharist.
2. Accept the oblation of ourselves, our souls and bodies, a living *sacrifice*.
3. Accept this our bounden duty and service, though unworthy to offer any *sacrifice*.
4. Grant to the whole Church remission of sin and all other benefits of the *sacrifice* of the death of Christ.

Explanatory.—“*Entirely desire*,” i.e., sincerely wish.

“*Through faith in His blood*.” See Rom. iii. 24, 25.

“*All other benefits of His Passion*” includes Justification and Sanctification (1 Cor. vi. 11); freedom from the power as from the punishment of sin (S. Matt. i. 21); and eternal life.

“*Passion*” = suffering.*

“*Lively sacrifice*” = living sacrifice. “I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice,” &c. (Rom. xii. 1).

THE ALTERNATIVE THANKSGIVING.

Analysis.—This Thanksgiving, composed in 1549, is most appropriately placed after the reception of the Holy Eucharist. In it we thank God—

- I. That He has fed us with spiritual Food, thereby assuring us—
 - (a) Of His favour to us.
 - (b) Of being true members of the Church.
 - (c) Of being heirs of His kingdom.

* The use of the word “Passion,” as indicating our Saviour’s death and suffering, seems to have arisen from an idea that *πάσχα*—the name by which the Passover is known—was derived from *πάσχω*, to suffer.

II. And pray that—

(a) We may continue in the holy fellowship of the blessed company of all faithful people.

(b) And do good works.

Explanatory.—“*Very members*” = true, real members.
“*Incorporate*,” *i.e.*, united.

“*Mystical body*” = “blessed company,” &c. = the Church.

“*Faithful people*,” believing people = Christians.

“*Continue in that holy fellowship*” which the faithful reception of the Holy Communion helps us to realize (1 S. John i. 7).

“*Do all such good works.*”—“Let us do good unto all men, especially unto them who are of the household of faith” (Eph. vi. 10; Titus iii. 8). See Art. XII.

“*Prepared for us to walk in*,” *i.e.*, appointed for us.

THE GLORIA IN EXCELSIS.

Historical.—In 1878 the words “all standing up” were added to the rubric which directed it to be said or sung, thus sanctioning a practice that had already become common.

This hymn, called the “Great Doxology,” is of very ancient origin. The first part, addressed to God the Father, is founded on the angels’ song at the Saviour’s birth (S. Luke ii. 14). The second part is said to have been composed by Telesphorus, Bishop of Rome (140). The hymn, as a whole, is probably not later than the third century. It was used in the daily Office by the early Christians, and has had a place in the Eucharistic Office of the Eastern Church from the fourth century, and in that of the Western Church from the sixth century.

At the institution of the Lord’s Supper, our Lord and His disciples sang a hymn (S. Matt. xxvi. 30), hence the *Gloria in Excelsis*—sung in the Church from the earliest ages—was placed here in 1552—not at the beginning, as in the Roman rite, but at the end—as the climax and most fitting close of our Communion Office.

Explanatory.—“*In earth peace, good will towards men.*” In the Revised Version it is, “On earth peace among men in whom He is well pleased” (S. Luke ii. 14).

THE BENEDICTION.

Historical.—This final Benediction was composed in 1549, and seems to have been founded on a union of the general formula of dismissal used in the Greek and Latin Churches. The first part, based on Phil. iv. 7, answers to the Greek form of dismissal, viz., "Go in peace," and the latter part to the Latin form, viz., "In the name of the Father," &c. The choice of this benediction as the close of this Office was probably suggested by the words "with thanksgiving" of the preceding verse (Phil. iv. 6)—*μετὰ εὐχαριστίας*. It is in perfect harmony with the preceding hymn. The blessing of peace—peace with God—is the grand climax of our Church services.

"*Passeth*" = surpasseth.

N.B.—There is no authority for using this benediction in any other Office whatever.

THE COLLECTS.

Historical.—In the ancient Sacramentaries it was customary to have additional Collects at the end of the services. In the first Prayer Book of Edward VI., six Collects (1, 3, 4, 5, 6, 7) were placed here; the rubric directed one or more to be read after the Offertory when there was no Communion. The present rubric was added in 1552. The other three Collects (2, 8, 9) were placed here in 1878.

Explanatory.—The *first* Collect is a prayer for protection amidst the changes and chances of life; it is found in the Sacramentary of Gelasius.

"*Assist us mercifully*," &c. Latin, *adesto*, a word which, in the Collect for the first Sunday after Trinity, is rendered "mercifully accept," and in the twenty-third after Trinity is translated "be ready to hear."

"*Changes and chances*." Latin, *varietates*, i.e., the varied circumstances and occurrences; so our Lord uses the word "chance" in S. Luke x. 31.

The *second* is a commemoration of the faithful departed, and a prayer for perfection and bliss. It forms part of the Burial Service since 1552.

The *third* is a prayer for preservation in body and soul, and is taken from the Sacramentary of Gregory.

The *fourth* is a prayer for blessing on the hearing and preaching of God's Word ; it was composed in 1549.

"*Grafted inwardly in our hearts.*" That it may change the quality of the fruits our hearts bear, or perhaps used in the sense of "graved," *i.e.*, written, &c. See Jer. xxxi. 33.

The *fifth* is a prayer for God's preventing and sustaining grace ; it is found in the Sacramentary of Gregory (Phil. ii. 13).

"*Prevent us,*" *i.e.*, go before, so as to assist, as in prayer in the Ordinal.

The *sixth* is a prayer for the ministers of God's Word and Sacraments, and for the people to whom they minister.

The *seventh* is a prayer for those things which from ignorance or unworthiness we have not asked. It was composed in 1549.

The *eighth* is a prayer for the acceptance of our previous petitions, and is suitable as a final Collect. It was composed in 1549.

The *ninth* is to be used after the Offertory, when the prayer for the Church Militant is not used. The first part is a prayer for the acceptance of our offerings and prayers. The second portion is identical with the latter part of the previous Collect.

THE FINAL RUBRICS.

The first rubric (1552) directs the ante-Communion Office to be said on Sundays and Holy-days as far as the Prayer for the Church Militant, which at the discretion of the minister may be omitted. The design of reading a portion of this Office every Sunday probably was that an opportunity for Communion might be given each Sunday, if a sufficient number of the congregation were so minded. The third rubric directs the clergy in Cathedral and Collegiate Churches to receive the Holy "Communion with the priest every Sunday, at the least."

The second rubric, which forbids a Celebration unless two or three (S. Matt. xviii. 20) are present, was designed to prohibit the practice of solitary Masses, a practice which began about the beginning of the ninth century, and was condemned by the Councils of Mentz (813) and of Paris

(829); but the practice became universal in the Roman Church in connection with the doctrine of Purgatory.

The controversy as to whether the bread should be leavened or unleavened arose about the middle of the eleventh century, a difference of practice having hitherto prevailed. Wafers seem to have been first used about the same time, and are still used in some of the Reformed Churches on the Continent. The rubric of 1549 sanctioned the use of wafers and unleavened bread. That of 1552, at present in force in the English Church, says "it shall suffice that the bread be such as is usual to be eaten." The rubric of 1878 in the Irish Prayer Book directs that "the bread shall be such as is usual to be eaten," &c.

From the earliest times the wine was mixed with water. The Trullan Council (691) condemned the Armenian Church for using unmixed wine, a custom which they still continue.

The sixth rubric (1662) directs the consecrated Elements left after Communion to be consumed by the priest and such other of the communicants as he shall then call unto him, and, like our XXXVIIIth Article, distinctly forbids them to be carried out of the church. The ancient Church always reserved the consecrated Elements for the sick and the absent. They were in later times also reserved for future Communion on days when there was no consecration permitted. The practice, however, had given rise to many superstitions—such as being carried about for worship, kept as a charm, and in other ways. Our Reformers, therefore, abolished the practice.*

The seventh rubric, directing the minister to exhort the people to communicate frequently and contribute regularly to the maintenance of the worship of God, has taken the place of those in the English Prayer Book which direct that the parishioners should communicate at least three times a year, and pay their Easter dues. The fourth Lateran Council (1215) ordered Communion to be made at least once a year, viz., at Easter.

The eighth rubric gives permission to repeat the words

* The practice of the Church of Jerusalem was to burn any of the consecrated Elements that remained after Communion.

of delivery “once to as many as shall together kneel for receiving the Communion at the Holy Table,” but only “when by reason of numbers it is inconvenient to address each communicant separately,” and “provided that the words shall be said separately to any communicant so desiring it.” This legalizes a practice that had long been common. This rubric is peculiar to the Irish Prayer Book, as is also the fourth rubric, which permits the Office to begin with the Collect, Epistle, and Gospel on occasions sanctioned by the Ordinary.

The ninth rubric, in reference to the distribution of the Offertory, dates from 1662.

The Declaration concerning Kneeling was added in 1552, by an Order of Council, but not having any legal sanction, was omitted in 1559. It was again added in 1662, with some alterations, the words “real and essential presence” being changed for “corporal presence.” It was printed in black letters, not as a rubric, but only as a declaration appended; hence it is called the “Black Rubric.”

CHAPTER XVIII.

THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS, TO BE USED IN THE CHURCH.

Historical.—Baptism, in the sense of using water as a symbolic act of a religious character, seems to have been customary both amongst Jews and Gentiles. We find it in patriarchal times (Gen. xxxv. 2); it had a place in the Mosaic ritual (Ex. xxx. 20; Lev. xiv. 8), and in the religious ceremonies of Greece and Rome.

In our Lord's time the Jews had long been familiar with baptism as an initiatory rite, admitting into a new covenant. Proselytes were baptized, as well as circumcised, on their admission into the Jewish Church, and teachers—as John the Baptist—required their followers to be baptized into their doctrines (Acts xix. 3, R.V.).

This rite—familiar to Jew and Gentile—our Lord adopted, and invested with a newer and higher signifi-

cance. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (S. John iii. 5). He ordained it as the "outward and visible" rite of admission into His Church, and as a sign of an accompanying "inward and spiritual grace," and as a means whereby we receive it.

Thus Christian baptism dates from the command of Christ to His disciples—"Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (S. Matt. xxviii. 19, R.V.); and, like the Lord's Supper, He makes this also a Sacrament of perpetual obligation, for He adds, "teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Baptism, in accordance with Christ's command, became at once the recognised door of admission into His Church, and the sign and seal of the New Birth. From the first ingathering into the Church at Pentecost, and throughout the whole of the New Testament, it is spoken of or taken for granted in reference to every convert (Acts ii. 41; viii. 16; Rom. vi. 3; 1 Cor. xii. 13). Its sacramental character was thoroughly understood. "According to His mercy He saved us, through the washing [margin, *laver*] of regeneration and renewing of the Holy Ghost" (Titus iii. 5, R.V.). "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. xii. 13, R.V.).

The baptismal ritual in New Testament times seems to have been most simple; and the Sacrament was administered in any place, and at any time that occasion required. Water as the "matter," and the formula "In the Name of the Father, and of the Son, and of the Holy Ghost" as the "form," were, of course, the essentials, since they were ordained by Christ Himself; and a confession of faith was a necessary qualification in the recipient. Around these essentials fixed forms of administration soon grew up, as a matter of necessity, in the various Churches.

The earliest description of the ritual—after the time of the apostles—is that given by Justin Martyr (140). From him we learn that—

- (a) A promise to lead a Christian life was demanded.
- (b) Fasting and prayer—in which the people also joined—for the remission of past sins, were engaged in.
- (c) The place of baptism was different from that in which the congregation worshipped.
- (d) The “matter” and “form” commanded by our Lord were used.

The earliest account of the ritual in the West is from Tertullian (200), from whom we learn—

- (a) That, after the necessary preparatory instructions of the candidates for baptism, a twofold renunciation of the devil was required—one on their admission as catechumens; the other immediately before baptism; and
- (b) That during baptism they were questioned as to their faith.
- (c) That trine immersion was the rule.
- (d) That after baptism a mixture of honey and milk was tasted, and the baptized anointed with oil.

In the gradual development of the ritual in both the East and West, we find by the middle of the fourth century other ceremonies—some general, others only local—incorporated with the rite, *e.g.*, *Exorcism*, *i.e.*, a form used to expel the Evil Spirit; the use of the *Chrism*, *i.e.*, the sacred oil used in baptism; the use of the *Chrisom*, *i.e.*, the white cloth worn by the newly baptized; the consecration of the water; a set time for the administration of the Sacrament.

The Arians continued the universal custom of trine immersion, but in such a way as favoured their own heretical views as to the subordination of God the Son; hence the practice of single immersion—implying the Unity of the Godhead, as threefold immersion implied the distinct Personality—grew up about the fourth century. In the sixth century it was prevalent in Spain, with the approval of Pope Gregory the Great, and was afterwards sanctioned by the fourth Council of Toledo (633). Since then a diversity of practice has been fully recognised in the West, but not in the East, where trine immersion is still the rule. Trine immersion seems to have gradually

died out about the eighth century, and does not appear ever to have been generally practised in England. The baptismal ritual of the reformed (1085) Sarum Manual was in use till the Reformation, and formed the basis of our "Office of Public Baptisms."

It contained three distinct parts—

1. The reception of the catechumen at the door of the church: this consisted of exorcism, and the touching of the lips with salt, and the ears with saliva, and then inviting him by name into God's house.
2. The consecration of the water by breathing on it, and the use of oil, wax, and prayer.
3. The baptism proper, followed by the Chrism and putting on of the Chrisom, and placing a light in the hands of the newly baptized.

The Order of Baptism, published in 1549, retained a modified form of the sanctification of the water as a separate service; but combined and greatly modified the other two parts, retaining, however, the use of the Chrism and Chrisom, and the Exorcism. These were abolished in 1552, when the service was arranged almost as at present.

INFANT BAPTISM.

We know that by God's command children eight days old were admitted into the Jewish Church by the rite of circumcision, and were capable of receiving whatever blessings and privileges that rite conferred. If Jewish children were capable of receiving blessing in circumcision, so also would the children of Christians be capable of receiving blessing in Christ's appointed ordinance of baptism. In both rites children are brought into a new relationship with God. Naturally, therefore, Jews—perfectly familiar with the reception of infants into the Jewish Church—would, by baptism, receive them into the Christian Church, unless there was a distinct command of the Lord to the contrary. We have no such command, but rather an emphatic intimation of His good-will towards them—"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (S. Mark x. 14). Had children

been excluded from Christian privileges, it would have been a source of complaint against the Christian Church by those Jews who, from the long practice of the rite of circumcision, would have been swift to recognise their exclusion. No such complaint has been made.

The command to "baptize all nations" sufficiently indicated our Lord's will to persons like the apostles, accustomed to the admission of children into a spiritual covenant—not only by circumcision, but by baptism—for it was customary to baptize the children of proselytes. Though the baptism of adults was of necessity more prominent in the records of the early Church—as in the first preaching to heathen nations still—yet in those records there is nothing to exclude the opinion—but everything to strengthen it—that children were included amongst the many households that received baptism (Acts xvi. 15, 33; 1 Cor. i. 16; vii. 4). S. Paul seems to take for granted their membership of the Church, when he speaks of their Christian training and their obedience "in the Lord" (Eph. vi. 1-4).

When we come, however, to the history of the sub-apostolic age, the evidence that infant baptism was the rule is distinct and emphatic. S. Irenæus was a disciple of S. Polycarp, who was a disciple of S. John; S. Irenæus, therefore, knew the apostolic practice, and he tells us distinctly that "infants, and little ones, and children . . . were born again of God." Origen (186) testifies that infant baptism was the practice of the Eastern Church, and intimates his belief that it was customary in apostolic times. For the practice of the Western Church, Tertullian (200) is equally emphatic. About fifty years later a question arose—so close was the analogy between circumcision and baptism considered by some—as to whether children might be baptized before the "eighth day," which God had appointed as that on which they should be circumcised; S. Cyprian and sixty bishops who attended a Synod held in his diocese decided that they might be received earlier. "Baptism" is to be "denied to none that is born."

Admission to the Christian Church and to its privileges is the birthright of all children of Christian parents (Acts ii. 39); to deprive them of this privilege would be unjust.

BY WHOM ADMINISTERED.

In the Gospels we read that "Jesus baptized not, but His disciples" (S. John iv. 2). In the Acts we find baptism administered by the apostles and others (Acts xvi. 33; viii. 38; 1 Cor. i. 16); but when fixed times had been set apart for baptism, bishops seem always to have been present, and the Sacrament administered by them or by priests and deacons under their sanction. This, indeed, seems to have been the general rule for the first five centuries. On the spread of Christianity, and the increase in the number of infant baptisms, the earlier practice of the Church was relaxed, and baptism was performed by the inferior clergy. Indeed, in the third century, lay baptism was common, and Tertullian testifies to its validity, though ecclesiastically irregular. This is the judgment of the Church still. Baptism by laymen, by women, or even by heretics—if with the proper matter and form—is considered valid, though public baptism is restricted to the ordained ministers.

THE PLACE.

The rubric states that public baptism is to be administered in the church. In apostolic times it was administered at any place where there was water to be had (Acts viii. 36; xvi. 30); and this seems to have continued the practice till the third century. In the East, baptisteries seem to have been specially built and attached to or near the principal church of the diocese. The Roman usage, however, allowed the ordinary parish church to have its baptistery, in which large tanks, for the water necessary for the immersion of many people, were built. From about the eighth century, as adult baptism became less frequent, baptisteries apart from the church were seldom built. The church porch was frequently used as such, and eventually the church itself; which was supplied with fonts of stone on the discontinuance of the practice of immersion for that of affusion or pouring water, which by the thirteenth century had become the rule in the West, though in the East it is immersion which is still practised.

THE RUBRICS.

The *first* rubric directs that—except in cases of necessity—baptisms are to take place on Sundays and holy-days, when most people are present, in order that

1. They may witness the admission of the children into Christ's Church, and
2. Be reminded of their own baptismal professions.

In the Primitive Church, Easter and Whitsuntide and (except in the Roman Church) Epiphany were the seasons specially set apart for baptism.

By the eighth or ninth century, however, when Christianity had so spread that adult converts became less numerous, and infant baptism was the rule, the times for baptism naturally became more frequent, and then special seasons "grew out of use." The allusion to these special seasons, which was in the rubric of 1549, was omitted in 1662, when the words "of infants" were added to the title, and the words "vulgar tongue" substituted for "English tongue."

The *second* rubric (1662) requires godfathers and godmothers to be provided for the children. This is a requirement of great utility, and of ancient date. Tertullian (200) bears witness to the use of sponsors in baptism long before his own time. In times of danger and persecution, they were a necessity, and an additional security that the baptized infants would be brought up in the Church's faith, even though the parents should apostatize or die.

Anciently only one sponsor was required. The Sarum Manual did not permit more than three.* The Synod of Worcester (1240) sanctioned the practice, which had long prevailed in the English Church, viz., that each male should have two male sponsors at least, and one female; and each female two female sponsors and one male. This is still the rule, though a rubric of 1878 adds—"Where

* A law of Justinian (527), the Council in Trullo (691), the Council of Metz (753), and other Councils, forbade marriage between sponsors and their godchildren, or the parents of their godchildren; hence the limit to the number of sponsors, from a desire not to increase the number of those connected by "spiritual affinity" either in baptism or Confirmation.

three sponsors cannot be found, two shall suffice ; and if two cannot be found, one shall suffice."

The authority of Convocation in 1864, notwithstanding the Canons of the English Church (1604), permitted parents to be sponsors for their own children, as does also the *third* rubric in the Irish Prayer Book, inserted in 1878.

The *fourth* rubric (1662) directs the font to be filled with water at the time of baptism ; that of 1549 ordered the water to be changed monthly.

The words "be ready at the font" were inserted in 1552, instead of the words "be ready at the church door," which were in the rubric of 1549. The font was generally placed either in the porch or at the church door, signifying that baptism was the portal through which entry into the Church of Christ was obtained. The eighty-first Canon of the English Church orders the font to be of stone, and "set in the ancient usual place."

The rubric directs that baptism be administered immediately after the Second Lesson, or after the third Collect, as the Curate shall appoint—or at other times sanctioned by the Ordinary—provided "that no parent shall be precluded from having his child baptized in the public service, if he so desire."

ANALYSIS OF THE OFFICE.

The Office of Baptism is the only one in our Prayer Book which has neither Psalms nor Suffrages ; it consists of four parts—

I. The Introductory part, including—

- (a) The Address, in which the reasons and necessity for baptism are stated.
- (b) The Prayer that the child may receive all the benefits of the Sacrament.
- (c) The Gospel, showing Christ's love for children.
- (d) The Exhortation on the Gospel.

II. The Contract, including—

- (a) The Address to the Godfathers and Godmothers.
- (b) The Promise of Repentance, Faith, and Obedience in the child's name.
- (c) The request for baptism.

III. The Administration of the Sacrament, including—

(a) Prayer for the sanctification of the water and spiritual blessings to the child in baptism.

(b) Naming the child.

(c) The Baptism and the Reception.

IV. The Thanksgiving, including—

(a) A declaration of the child's regeneration, as a ground of thanksgiving.

(b) The Thanksgiving Prayer, preceded by the Lord's Prayer.

(c) The addresses to the sponsors as to their duty.

THE INQUIRY.

This question is taken from the Sarum Manual, and formed part of the rubric till 1662. It is asked because the Sacrament of Baptism can only be received once. It is the New Birth into the Mystical Body of Christ, and can as little be repeated as the natural birth into the world.

The early controversies of the third and fourth centuries as to re-baptizing were not in reference to a second baptism, but rather as to the validity of baptism by heretics. The Church allowed all baptisms in which the proper matter and form were used.

THE EXHORTATION.

This was adapted in 1549 from Hermann's Consultation. It answers somewhat to the preliminary Office of making catechumens, which in the Middle Ages took place some time before their baptism. When adult baptism had practically ceased, the Office was annexed to that of Baptism, and at the time of the Reformation immediately preceded it in the Sarum Manual. This preliminary exhortation—explanatory of the necessity and effect of baptism—carries out the intention of our Church, viz., that all may be able to join in such service with the spirit, and with the understanding also.

Analysis.—It asserts—

1. The doctrine of Original Sin.

2. The necessity of regeneration by water and the Holy Ghost; and

3. Invites the congregation to pray that the child may become a living member of Christ's Holy Church.

Explanatory.—“*All men conceived*,” &c. So S. Paul (Eph. ii. 3) asserts that all “were by nature the children of wrath.”

This assertion of the truth guards against the Pelagian heresy, which was condemned by the third General Council of Ephesus (431); and it is an implicit denial of the doctrine of the Immaculate Conception (1854). See Arts. IX., XV.

“*None can enter*,” &c. Christ's statement to Nicodemus (S. John iii. 3).

“*By nature he cannot have*.” Being “dead in trespasses and sins” (Eph. ii. 1), spiritual life must be given—“Ye must be born again” (S. John iii. 5, 6).

“*Born anew of water and of the Holy Ghost*.” This new birth is given in baptism. “Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost” (Acts ii. 38, R.V.).

“*A lively member*,” i.e., a living member (Rom. vi. 11).

“*Received into Christ's Holy Church*.” It is to be noted that baptism is an admission into the Church of Christ—the Church Catholic—and not simply into any particular branch thereof; hence its validity should be acknowledged by all branches of the Church Catholic, if the essentials (i.e., the matter and the form) have been observed.

THE PRAYERS.

The first prayer was adapted in 1549 from one in Hermann's Consultation. It underwent some changes in 1552. The words “and so saved from perishing”—which in the former book stood after the words “received into the ark of Christ's Church”—were then omitted.

Analysis.—The prayer consists of two parts—

1. The Preface, containing a reference to—

(a) Noah's safety in the ark.

(b) The safety of the Israelites in passing through the Red Sea; and

- (c) The mystical sanctification of the water by the baptism of the Saviour in the Jordan.
- 2. The Prayer, that the child may be—
 - (a) Sanctified by the Holy Ghost.
 - (b) Received into the ark of Christ's Church.
 - (c) Sustained through the troubles of this world, till he reach the land of everlasting life.

Explanatory.—“*Didst save Noah and his family in the ark from perishing, by water.*” S. Peter points to Noah's being “saved through water”—*i.e.*, saved by means of water—as a type of baptism; water being here the emblem of life, not of death. “Eight souls were saved through water; which also, after a true likeness, doth now save you, even baptism.” This sentence in the prayer should therefore be read with a pause after the word “perishing.” (1 Peter iii. 20, 21, R.V.)

“*Red Sea, figuring thereby Thy holy Baptism.*” This type of baptism is referred to by S. Paul (1 Cor. x. 1, 2). The Red Sea was for Israel the passage from a state of bondage to one of freedom, and baptism is to us a passage from a condition of wrath and condemnation into a “state of salvation.”

“*The mystical washing away of sin.*” This is the spiritual grace in the Sacrament—“Arise, and be baptized, and wash away thy sins” (Acts xxii. 16; ii. 23).

“*Wash him and sanctify him.*” So S. Paul, “But ye are washed, but ye are sanctified” (1 Cor. vi. 11).

“*The ark of Christ's Church.*” The ark, as a type of the Church Militant, is amongst the earliest symbols in Christian art.

THE SECOND PRAYER.

This is a translation of a prayer in the Office for making a male catechumen, which is found in the Sarum Manual.

It is composed of two parts, *viz.*—

1. A prayer for remission of sins by spiritual regeneration.
2. A prayer for the child's reception by God.

Explanatory.—“*The Resurrection,*” &c. So Christ claims to be (S. John xi. 25), and this prayer in the Sarum Office was originally addressed to Him.

"*Remission of his sins*," i.e., original sin, the child not having yet committed actual sin, though both are remitted in baptism (Acts ii. 38). See Office for Baptism of Adults.

"*Spiritual regeneration*." This is what is sought for, and in connection with which the whole Office has been framed. Its necessity is spoken of in the exhortation. It is the chief petition of the prayer, and the subject of our thanksgiving after the administration of the Sacrament. See S. John iii. 5, 6; Rom. vi. 4; Titus iii. 5.

A form of exorcism for the expulsion of the evil spirit from the child followed here in 1549, but was omitted in 1552. A form of exorcism is still used in the Greek Church.

THE GOSPEL.

The Gospel is S. Mark's account of our Lord's love for children, and how He rebuked those who would have kept them from Him, and how He took them in His arms, and blessed them. S. Matthew's account of the same incident is that given in the Sarum Office.

THE EXHORTATION AND THANKSGIVING.

This "brief exhortation" is substantially the same as that of 1549. It consists of—

1. A re-statement of the incidents in the preceding Gospel.
2. An inference therefrom of our Lord's good-will towards children.
3. A thanksgiving—
 - (a) For our own call to grace; and a prayer (b) for the infant that he may be born again by the Holy Spirit.

II. THE CONTRACT.

This consists of—

1. An address to the sponsors, in which they are reminded of their prayers that the Lord would—

- (a) Receive the child.
 - (b) Release him of his sins.
 - (c) Sanctify him with the Holy Ghost.
 - (d) Give him everlasting life; and of Christ's promise to grant these petitions, and the certainty of His performing what He has promised.
2. The covenant, in which the child, through his sponsors—
- (a) Renounces the devil and all his works—poms of the world—lusts of the flesh.
 - (b) Makes a declaration of his belief.
 - (c) Asks for baptism; and
 - (d) Vows obedience to God's holy will.

The words "until he come of age" and "in the name of this child," as well as the "vow of obedience," were inserted in 1662.

In our Office the renunciation and declaration of faith occupy the same position as in the ritual of Constantinople; but in the Western rites they follow the prayers for the benediction of the water. The renunciation, as we learn from S. Cyril of Jerusalem in the fourth century, was made with outstretched hand, and facing towards the west, as the place of darkness; then turning towards the east, as the place of light, a profession of faith in Father, Son, and Holy Ghost was made. To this profession of belief required at baptism is traced the origin of Creeds. The Eastern Church requires the Nicene Creed to be recited; the Western uses the Apostles' Creed.

III. THE ADMINISTRATION OF THE SACRAMENT.

THE PETITIONS.

The prayers were placed in this position in 1552, and are traceable to the old Gallican Office. The first two petitions formed part of the service used till 1552 for the blessing of the water when changed in the font.

The *first* is a petition for the new birth, founded on Rom. vi. 4, and Col. ii. 12.

The *second* is for the death of carnal affections, and for spiritual life. See Rom. v. 11.

The *third* is for victory over the devil, the world, and the flesh.

The *fourth* is a petition that the child may be endowed with heavenly virtues. Note the gradations in the petitions for new birth—spiritual life—victory over temptation, &c.

THE CONSECRATION PRAYER.

In the Prayer Book of 1549 there was a special form of Consecration of the Font, the water in which, according to Western custom, was only to be changed occasionally. This form was changed in 1552, and the Collects, much altered, placed as at present. The consecration of the water was omitted; but in 1662 it was restored by the insertion of the words “Sanctify this water to the mystical washing away of sin.”

The prayer may be divided into three parts—

1. The preface, in which the shedding of water and blood from the Saviour's Side and His command to baptize are recited.
2. The prayer for the sanctification of the water; and
3. That the child to be baptized in it may receive and retain the full benefit of the Sacrament.

NAMING THE CHILD.

The rubric directs the priest to take the child in his hands, thus indicating that Christ still embraces children with the arms of His mercy.

The name is given by the godfathers and godmothers. The custom of giving a new personal name when entering into new relationships is of the remotest antiquity. The Jews gave a personal name at circumcision on the eighth day (S. Luke i. 59). A Greek or Roman slave, on obtaining his freedom, received a new name as a token of entering on a new life. The Greeks gave the child his name on the seventh day after birth, and made the occasion one of festivity; and the Romans had a ceremonial bathing of their children when giving them names—males on the eighth, and females on the ninth day; and from early times it was customary to give infants a new name at baptism, and

adults also sometimes assumed one then. This name now given is the Christian name, as distinguished from the family name, and indicates the personality of each individual admitted into the Church of Christ, and should remind us of our position, privileges, and duties.

THE BAPTISM.

Having received the name of the child from the god-parents, the rubric directs that the priest "shall dip it in the water discreetly and warily, if they shall desire it, and certify that the child may well endure it; otherwise it shall suffice to pour water upon it." Thus our Church sanctions both immersion and affusion, *i.e.*, pouring the water on the baptized—both practices having been in use in the Early Church.

The Sarum Manual and the Prayer Book of 1549 directed a threefold immersion.

The child is now for the first time directly addressed by name, and baptized "in the Name of the Father, and of the Son, and of the Holy Ghost," these words being the necessary "form," as water is the necessary "matter."

Note that "*in the Name*" here means "into the Name"—Greek, *eis to ōnoma τοῦ Πατρὸς*—and not as if it were only done in His Name or by His authority.

The use of the Chrism and Chrisom, ordered here in 1549, was discontinued in 1552.

THE RECEPTION.

The reception of the child into the congregation of Christ's flock is now most appropriately placed after baptism, though in 1549 it preceded it. It consists of two distinct parts, *viz.*—

1. The reception proper.

2. The dedication of the child by the sign of the Cross, as symbolizing his enlistment under the banner of Christ. See Rev. vii. 3; xiv. 1.

The final rubric explains "the ancient and laudable custom of the Church" of using the sign of the Cross in baptism;—not as an additional rite, but to remind all

Christians of Christ's death, and their own obligation to bear the Cross God should think fit to lay upon them ; as is more fully explained in the XXXth Canon of the English Church, which was drawn up after the Hampton Court Conference, and added to the Canons of the Church of Ireland in 1878.

IV. THE THANKSGIVING.

THE DECLARATION.

This was added in 1552, and is—

- (a) A simple announcement that the child is regenerated and grafted into the Body of Christ's Church (Titus iii. 5) ; and
- (b) A call to thanksgiving.

Note that in the Address, after the reception of those who have been privately baptized, the words, "by baptism" are added, viz., "This child is by baptism regenerated," &c.

THE THANKSGIVING.

The thanksgiving is for—

1. The regeneration of the infant, and his incorporation into "Thy Holy Church"—added in 1662 instead of the word "congregation," which was previously used. It also contains a prayer that
2. He may abolish the whole body of sin.
3. He may be a partaker of Christ's Resurrection, and be
4. An inheritor of Christ's everlasting Kingdom.

ADDRESS TO SPONSORS.

The first address reminds them of their contract, and their duty to teach the child its nature ; and, as a means of discharging that duty, directs that he shall hear sermons, and "learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health."

The second address was added in 1662, and directs the sponsors to see that in due time the child is confirmed by the bishop.

The rubric at the end of the service asserts distinctly "that children which are baptized, dying before they commit actual sin, are undoubtedly saved."

All our services have been drawn up for those who have been admitted into the Church of Christ. Of the state of children dying unbaptized, our Church makes no declaration.

CHAPTER XIX.

THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN IN HOUSES.

The rubric of 1549 directed the curate frequently to admonish the people not to delay the baptism of their children "longer than the Sunday or the holy-day next after the child be born"—that of 1662 named "the first or second Sunday"—and in the rubric of the Irish Office (1878) the time was extended to "the third or fourth Sunday." Children are not to be baptized at home in their own houses without great cause and necessity, *i.e.*—as we learn from the service itself—unless they are very ill, and it is feared they may die.

Upon such "a great and reasonable cause," the minister of the parish (or, in his absence, any other lawful minister that can be procured), with them that are present, shall call upon God, say the Lord's Prayer, and so many of the other prayers in the Form of Public Baptism "as the time and present exigence will suffer." Then the child being named by some one that is present, the minister shall pour water upon him, saying, "*N*, I baptize thee," &c. The rubric of 1549 permitted anyone present to baptize the child in case of necessity—"And then one of them shall name the child, and dip him in the water, or pour water on him, saying," &c.

In the "Millenary Petition" presented by the Puritans to James I., this permission given for lay baptism in case

of extreme necessity was one of the many objections urged against the Prayer Book. After the Hampton Court Conference (1604) the rubric was changed, and a "lawful minister" only permitted to baptize. The present rubric was added in 1662.

In the Sarum Manual, "a layman or woman" was allowed to baptize in case of necessity, and the priest was directed to give frequent instructions to the people, in order that, should necessity arise, they might know how to do it in all its essentials. But since 1604 lay baptism has been discountenanced by the English Church, except in cases of necessity.

In the Private Baptism of Children, godfathers and godmothers are not required, because such baptism is only given when it is feared the child may not live.

Should the child, however, "afterwards live," the rubric directs that it shall be brought into the church, with the twofold object—

1. That the congregation may be satisfied that it has been properly baptized, and
2. That it may be received into the congregation of Christ's flock—with the usual guarantees of godfathers and godmothers, that it "may be virtuously brought up to lead a godly and a Christian life."

Should the child have been privately baptized by the minister of the parish, he simply certifies the congregation of the fact. But if by any other lawful minister, then more particular inquiries must be made, lest anything "essential to this Sacrament may happen to be omitted."

Those inquiries are fourfold, viz.—By whom baptized? Who present? With what matter? With what words? N.B.—The "matter" and "form" only are the essentials.

Should the answers prove satisfactory, the minister shall so certify the congregation.

THE CERTIFICATE.

The form of certificate in the English Prayer Book is "in this case, all is well done and according to due order." This was changed at the revision of the Irish Prayer Book

in 1878 to "all that is essential hath been done." The change is important and significant. The "matter" and "form" being the only essentials in the Sacrament, this change is a tacit recognition of the validity of lay baptism which the words "according unto due order" seemed to deny. The Church has always considered lay baptism to be "irregular," but acknowledged its "validity." It has discouraged it, but never forbidden it in cases of necessity.

After certifying the baptism of the child, the Office for the Reception—including the Gospel, address, and sponsors' pledges—proceeds as in the case of the Public Baptism of Infants. In the English Prayer Book, however, the last address to the sponsors in reference to Confirmation by the bishop, has been omitted, and the Lord's Prayer is placed after the Exhortation on the Gospel, as in the Prayer Book of 1549. In the Irish Prayer Book the omission has been rectified, and the Lord's Prayer placed in the same position as in the Public Office.

CONDITIONAL BAPTISM.

When the answers to the priest's questions are such that there is any doubt whether "the child was baptized with water, in the Name of the Father," &c., the rubric directs that it be baptized in this form, viz.: "If thou art not already baptized, *N*, I baptize thee," &c.

CHAPTER XX.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ARE ABLE TO ANSWER FOR THEMSELVES.

THIS Office was added in 1662, having been drawn up by Dr. George Griffith, Bishop of St. Asaph. The necessity for the Office is fully stated by Bishop Sanderson in the Preface to the Prayer Book, 1662, "which, although not so necessary when the former book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary,

and may be always useful for the baptizing of natives in our plantations, and others converted to the faith."

The baptism of the Unitarians, or Socinians,* is generally defective in "form," and therefore invalid; the sect known as Quakers, or the Society of Friends, has no Sacraments; and in the sect of the Baptists, infants are not baptized. Hence this Office is still necessary at home, as well as in the reception of converts in heathen lands.

The *first rubric* directs at least a week's notice to be given to the bishop, or whom he shall appoint, so that there may be time to examine those of riper years "whether they be sufficiently instructed in the principles of the Christian religion." This notice to the bishop is in accordance with the early practice of the Western Church, as baptisms at the special seasons—Easter or Whitsuntide—were always presided over by a bishop. Fasting and prayer, as directed by the rubric, were enjoined in the Primitive Church as a preparation for the Sacrament.

The *second rubric* requires the candidates for baptism to be presented at the font by godfathers and godmothers. These are required not to answer in their name, as in the Baptism of Infants, but as "witnesses," in whose presence they make the promises.

The structure of the Office is in all respects similar to that for the Public Baptism of Infants, with the necessary alterations which the service requires.

1. The following words, which take for granted the existence of actual sin, as well as original sin, in adults, were added to the first address, viz., "(and that which is born of the flesh is flesh), and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions."
2. Instead of S. Mark x. 13, which tells of Christ's invitation to children, the Gospel is taken from S. John iii., where Christ speaks to Nicodemus

* The "form" is sometimes asserted to be the same as that used by us (see pages 180-1). Unitarianism or Socinianism—so called from Faustus Socinus, who in the sixteenth century revived the Arian heresy in Poland—has various branches, some holding that our Lord was a *mere* man, others that He was the highest of created beings, but all agreeing in the denial of His Divinity.

on the necessity of a new birth by water and the Spirit.

3. The address after the Gospel dwells on—
 - (a) The necessity of baptism, and quotes S. John iii. 5 ; Acts ii. 38.
 - (b) The benefits received in baptism, and quotes S. Mark xvi. 16 ; 1 Peter iii. 21, and asserts that
 - (c) God will give remission of sins, the Holy Ghost, and eternal life to those receiving the Sacrament right.
4. The address before the baptismal vow differs only from that to the sponsors in the baptism of infants in that it is addressed to the candidates for baptism, and asks their “promise in the presence of these your Witnesses and this whole congregation.”
5. The priest is to take the person to be baptized by the right hand, and “dip him in the water, or pour water upon him.”
6. The address to the godfathers and godmothers after baptism reminds them of the promises just made in their presence, and dwells on their duty (a) “to put them in mind what a solemn vow,” &c., they had made before them as “their chosen Witnesses,” and (b) to induce them to use all diligence to be rightly instructed in God’s Holy Word.

The last address to the newly baptized, who have “put on Christ,” is identical with the latter portion of that to the sponsors in Infant Baptism. In the early Church baptism was immediately followed by Confirmation.

The first rubric at the end of the Office in the English Prayer Book says, “It is expedient that every person thus baptized should be confirmed by the bishop, . . . that so he may be admitted to the Holy Communion.” In the Irish Prayer Book it is “confirmed by the bishop, and receive the Holy Communion.”

The second rubric directs the Office for Infants to be used for all that “shall be brought to be baptized before they come to years of discretion.” Two new rubrics were added

to the Irish Prayer Book in 1878: one directing conditional baptism to be given—*i.e.*, the hypothetical form to be used—in cases where there is uncertainty as to whether baptism had been rightly administered before; the other sanctioning, upon great and urgent cause, the private baptism of persons of riper years.

CHAPTER XXI.

THE CATECHISM.

Historical.—The full title is “A Catechism, that is to say, an instruction to be learned of every person before he be brought to be confirmed by the bishop.” In the Office of Baptism the godfathers and godmothers are directed to “provide that he may learn the Creed, the Lord’s Prayer, and the Ten Commandments in the vulgar tongue;” and it is around these that the instruction given in the Catechism has been grouped—the baptismal vow and the Sacraments being also explained. In the early ages of Christianity, this instruction in the elements of the Christian faith was given to candidates for baptism; lay catechists—as we learn from S. Cyprian (250)—being sometimes appointed for the purpose.

The English Church has always made an effort to supply such elementary instruction. The Council of Cealchyth (785) placed this duty on the sponsors; and a Council of Lambeth (1281) ordered the clergy to explain the Creed and the Ten Commandments to the people four times a year. These were also explained in various manuals put forth in Anglo-Saxon times; and in the ancient “Primers.” The Injunctions of Henry VIII. ordered the clergy to teach the Creed, the Lord’s Prayer, and the Ten Commandments to the people “sentence by sentence” on Sundays and holy-days.

The knowledge of the elements of the Christian religion at the time of the Reformation seems to have been very limited amongst the general mass of the people.

As part of the Order of Confirmation, the Catechism—to the end of the explanation of the Lord's Prayer—was inserted in the Prayer Book of 1549. It is said to have been drawn up by Dean Nowell, or by Poynt, Bishop of Winchester, and revised by Cranmer and Ridley. The explanation of the Sacraments—which is generally considered to have been compiled by Bishop Overall from a larger work written by Nowell for the use of students in the higher schools, and published in 1570—was added in 1604, as one of the results of the Hampton Court Conference. It was slightly modified in 1662, and the question, "After what manner," &c., was added at the Irish revision in 1878.

Analysis.—This Catechism is only intended as a summary of the leading truths which a child ought to be taught. It treats of—

1. The duties and privileges connected with the Baptismal Covenant.
2. The Articles of Faith—as summarized in the Apostles' Creed.
3. Obedience to the Moral Laws—as contained in the Ten Commandments.
4. The duty of Prayer—with an explanation of the Lord's Prayer.
5. The means of grace—an explanation of the nature of the Sacraments.

Explanatory.*—"*Catechism.*" This word implies oral instruction; it is frequently used in the New Testament. Apollos was "instructed in the way of the Lord" (Acts xviii. 25; Greek, *κατηχημένος* = catechised (S. Luke i. 4; Gal. vi. 6). The person so instructed was called a "catechumen" and the instructor a "catechist."

"*What is your name?*" The name asked for is the Christian name †—the individual personal name given at

* For a full explanation, see Author's "Church Principles on the Basis of the Church Catechism."

† Though proper names—*i.e.*, personal names peculiar to the individual—must have existed as long as human society, the surname, *i.e.*, the *super-nomen*—the name in addition to the personal name—does not seem to have been adopted by the nobles before the end of the eleventh century, and was not very general amongst the lower orders till about the time of the Reformation.

baptism as a sign of new relationship to Christ, of which it should ever remind us.

"*Wherein I was made.*" The threefold privilege conferred in baptism—

1. Made a member of Christ, *i.e.*, a member of the Church—of the Body—of which Christ is the Head (1 Cor. xii. 12-14; Col. i. 18).
2. Made the child of God, *i.e.*, adopted into the family of God (Rom. viii. 15; Gal. iii. 26, 27; iv. 4, 5).
3. Made an heir of the kingdom of heaven, *i.e.*, entitled to possess it. "If children, then heirs" (Rom. viii. 17); so in the Baptismal Service we thank God "that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy Church."

"*They did promise and vow,*" &c. The threefold promise in the Baptismal Covenant may be classed under the heads of—

1. Repentance (S. Mark i. 15; Acts ii. 38).
2. Faith (Acts xvi. 31; Heb. xi. 6).
3. Obedience (S. Matt. vii. 21).

"*Renounce,*" *i.e.*, disown.

"*The Devil,*" Greek, *Διάβολος*, *i.e.*, one who sets at variance; hence a slanderer, a false accuser (Rev. xii. 10). The name Satan means an adversary (Ps. cix. 6, R.V.).

"*Pomps,*" Latin *pompæ* = processions, displays; hence pride.

"*Vanity,*" *i.e.*, emptiness (Eccles. i. 2).

"*Of this wicked world.*" "The whole world lieth in wickedness" (1 S. John v. 19; Gal. i. 4).

"*Sinful lusts of the flesh,*" *i.e.*, sinful desires of our animal nature, *e.g.*, our appetites and passions, not sinful in themselves, but become incentives to sin if not "kept under" (1 Cor. ix. 27).

"*To this state of salvation*" = into this position of safety—into the Church of Christ. "The Lord added to them day by day those that were being saved" (Acts ii. 47, R.V.). See rubric after Public Baptism of Infants.

"*The articles of thy belief,*" *i.e.*, the Apostles' Creed—said to be so called because it contains a summary of the

doctrines taught by the Apostles, but more probably because it was the creed of the only Western Church which could with certainty claim to have been founded by an apostle: its see was called *the Apostolic See*, and hence its creed was called *the Apostolic* or *Apostles' Creed*.^{*} See pages 38-42 for explanation.

THE TEN COMMANDMENTS.

Historical.—We find some of these Commandments in force before the formal giving of the Law on Mount Sinai (Gen. ix. 6; Ex. xvi. 25, 30). They are called the "*Ten Words*"† (Ex. xxxiv. 28, margin), being the revelation of God's will. Suited to man as a moral being, they are, from their very nature, of perpetual obligation. They were re-enacted by our Blessed Lord (S. Matt. v.; xxii. 37-40), and are binding on us in even a stricter and fuller sense than they were on the Jews, not, it is true, as a law of condemnation (Rom. viii. 1-3; Gal. iii. 13), but as a rule of obedience (Rom. vii. 12; 1 Tim. i. 8).

"No Christian man whatsoever is free from the obedience of the Commandments which are called moral" (Art. VII.). The Commandments had been printed in a shortened form in the Prayer Book of 1549, but in 1552 they were inserted in full, and the words "The same which God spake," &c., were prefixed.

Analysis.—The Commandments were written on two tables of stone, but there have been various opinions as to the number of Commandments written on each table. The Latin Church has adopted the opinion of S. Augustine, and holds that there were three on the first table and seven on the second. In this division the first and second Commandments, though distinct in their character, are united, and, in order to complete the number, the first clause of our tenth—"Thou shalt not covet thy neighbour's wife"—

^{*} An old tradition is mentioned by Rufinus (410) that the apostles met and drew up this Creed, the part contributed by each being also traditionally identified. The tradition is very doubtful, though some such summary of Christian doctrine existed in apostolic times (Rom. vi. 17; 2 Tim. i. 13).

† Hence is derived "*The Decalogue*" = *δεκάλογος*, the name by which the Commandments are known in many modern languages.

is considered as the ninth. This clause, however, though it stands first in Deut. v. 21, is the second clause in Ex. xx. 17. These facts show that this division—adopted by the Masoretic Jews and by the Roman Church—is unsatisfactory. Some of the later Jewish writers, who unite the first and second as one, hold that the declaration “I am the Lord thy God,” &c., is the first, thus avoiding the subdivision of the tenth. Josephus and the older Jewish writers held that there were five Commandments on each table. The division indicated by our Lord (S. Mark x. 19) is that adopted in the Catechism, viz., into four and six, the former relating to our duty to God; the latter to our duty to our neighbour (S. Matt. xxii. 37-40).

Explanatory.—The wording of the Commandments is taken from the Great Bible. The bishops at the Savoy Conference refused to change it into that of the Authorized Version, which was published in 1611.

Note the individual application of the Commandments, “*Thou shalt not.*”

In interpreting the Commandments, it is to be borne in mind (*a*) that they enforce obedience in all cases to which the spirit of the command applies; and (*b*) that when anything is forbidden, the opposite duty is enjoined; and when anything is enjoined, the opposite sin is forbidden.

1. Forbids the sin of polytheism, *i.e.*, of worshipping many gods (Isa. xlv. 6, 8; S. Matt. iv. 10), and also of giving the heart entirely to any thing or person save God Himself.
2. Forbids the making of images to be worshipped, and idolatry of every kind, as well as worshipping God through an image,* as Aaron and Jeroboam did (Ex. xxxii. 8, 9; 1 Kings xii. 27-29).

“*A jealous God.*” He will not suffer His honour to be given to another (Deut. xxxii. 16).

* The Roman Church teaches that *latría*, *i.e.*, the higher kind of worship, due to God only, is to be given to the images of Christ; *dulia*, which is an inferior adoration due to the saints, is to be given to their images; and *hyper-dulia*, the kind of worship which is due to the Blessed Virgin, is to be given to her images also. As a rule she includes only an epitome of the Commandments in her Catechisms, and thus virtually omits the second altogether from the religious instruction given to children.

“*Visit the sins of the fathers,*” &c. Not as to their guilt, but as to their temporal consequences, as we see daily in God’s moral government of the world (Ezek. xviii. 2).

“*Mercy unto thousands,*” i.e., of generations (Ex. xx. 6, R.V. margin).

3. Inculcates the right use of speech, and forbids irreverence.

“*Taketh His Name in vain.*” Originally enacted against perjury and false swearing, it forbids the mention of His attributes thoughtlessly, or engaging in His worship without due reverence, profane swearing, &c.

It does not forbid taking an oath in the courts of justice, concerning which we have God’s command (Deut. vi. 13; Jer. iv. 2) and our Lord’s example (S. Matt. xxvi. 63).

4. Inculcates the right use of time. It forbids profaning the Sabbath Day, and enjoins work on six days. Note the three reasons given for the institution of the Sabbath—

(a) As an eternal witness for the faith in a personal Creator (Gen. ii. 3; Ex. xx. 11; Ezek. xx. 12).

(b) To commemorate Israel’s deliverance from Egypt (Deut. v. 15).

(c) As a blessed privilege to be enjoyed by all (Exod. xxiii. 12).

The first day of the week, which has now taken the place of the Jewish Sabbath, commemorates the Resurrection of our Lord; hence it is called the Lord’s Day.

“*The Sabbath Day,*” i.e., the day of rest.

5. This enjoins respect to parents and the duty of assisting and helping them, as explained in the “duty towards thy neighbour,” where the word “honour” is changed to “succour,” Latin *succurrere*, to hasten to help; hence to support. It was the neglect of this duty that our Lord so severely reproved—“Ye reject the commandments of God, that ye may keep your tradition. . . . Ye say, If a man shall say to his father or his mother, That wherewith thou

mightest have been profited by me is Corban.* that is to say, Given to God, ye no longer suffer him to do aught for his father or his mother; making void the word of God by your traditions" (S. Mark vii. 9-11, R.V.).

The duty of children assisting their parents when in need is insisted on by S. Paul—"If any widow hath children or grandchildren, let them learn first to show piety—*εὐσεβείᾳ*†—towards their own family, and to requite their parents; for this is acceptable in the sight of God" (1 Tim. v. 4, R.V.).

"*That thy days may be long,*" &c. Originally referring to the Jews and their possession of Canaan, and exemplified in the case of the Rechabites (Jer. xxxv. 18, 19); yet the promise is extended to Christians also (Eph. vi. 2, 3).

6. Forbids taking the life of another unlawfully. But as the guilt of murder, as of other sins, may be incurred without actually committing the deed (S. Matt. v. 21, 22; 1 John iii. 15), so the accidental taking away of life is not murder. The Cities of Refuge were appointed to meet such cases (Numb. xxxv. 9-15).

7. Forbids unchastity, and all that tends to lead to it.

8. Forbids all dishonest acts, and enjoins honest labour. See duty towards thy neighbour.

9. Forbids all speaking or acting by which a false impression is intentionally conveyed. Under the Mosaic Law the same punishment was to be given to a false witness as was attached to the crime of which he accused another (Deut. xix. 16-19; Dan. vi. 24). It implies the duty of bearing true witness.

* "Origen's account of Corbanism is that children sometimes refused assistance to parents, on the ground that they had already contributed to the poor fund, from which they alleged their parents might be relieved" (Smith's *Dict. Bible*).

† The *εὐσεβεία* of the Greeks, like the *pietas* of the Romans, was concerned with duties which involved no corresponding rights, and were of higher obligations than those duties—included in the class *justitia*—which involved rights that might be enforced. Under the former class of duties was included that of honouring and supporting parents, the neglect of which was a sin against "piety." So it is under our own laws, which leave the duty of children to support their parents to be enforced by the higher sanction of religion rather than by the operation of the common law of the land.

10. The very nature of this Commandment—which applies only to man's thoughts—shows that we are responsible for our thoughts as well as our acts (Prov. iv. 23; Rom. vii. 7). The word "field" is added in Deut. v. 21, in view of the near possession of the land of Canaan.

The great principle which governs the interpretation of the second Table of the Law is THE GOLDEN RULE laid down by our Lord—"All things whatsoever ye would that men should do to you, do ye even so to them: FOR this is the Law and the Prophets" (S. Matt. vii. 12).

THE LORD'S PRAYER.

For explanation, see pages 17, 18.

THE SACRAMENTS.

Historical.—The word *Sacramentum*, being a Latin word, could have had no ecclesiastical signification during the early ages, when the language of the Christian Church was Greek. It came into use in the Church as being the word by which the Greek term *μυστήριον*—mystery—was generally translated. Hence it was a word of very wide and general application. Whatever in any sense was looked upon as a mystery was called a Sacrament, *e.g.*, the Trinity, the Incarnation, the Baptismal Creed, the sign of the Cross, any symbolical act. The oath taken by the Roman soldiers being called a *Sacramentum*, the term was naturally used in the Church in reference to the obligations which a Christian takes upon himself when in baptism he is enlisted as a soldier of Christ. Though "Sacrament" had been used to designate almost any symbolical rite, Baptism and the Holy Eucharist were held to belong to a special class, and in time the term came to be limited to them. Peter Lombard (1164), Bishop of Paris, was the first who taught that the Sacraments were seven in number. The Council of Trent (1564) anathematized all who should say that the Sacraments of the Gospel were more or less than seven; or that they do not confer grace by virtue of the act performed—*ex opere operato*—a doctrine unknown for 1,200 years.

Explanatory.—“*Generally necessary.*” Latin, *in genere necessaria*, necessary for man in general—for all men, when they can be had (see fourth rubric after the Communion of the Sick).

“*Two only*,”* *i.e.*, in the sense defined in the next question. These answer to the two Sacraments or rites of the Jewish Church—Circumcision and the Passover.

“*What meanest thou by this word ‘Sacrament’?*” The three essentials in a Sacrament are—

1. An outward and visible sign of
2. An inward and spiritual grace
3. Given unto us by Christ Himself.

However important the rite or ceremony may be, the Church does not now apply the name Sacrament to it unless these three essentials are present in it. The Catechism of the Council of Trent defines it thus—“A Sacrament is a visible sign of an invisible grace instituted for our justification;” and elsewhere it says, as we do—“instituted by Jesus Christ.”

“*A means of grace.*” Sacraments are channels through which God’s grace flows to us, but not the only channels; hence *a means*. God accepts a willing mind. See fourth rubric at the end of “The Communion of the Sick.”

“*A death unto sin.*” “Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus” (Rom. vi. 11, R.V.).

“*Being by nature born in sin.*” The Scriptural doctrine of original sin was asserted by the third General Council of Ephesus (431). It is the basis on which our Baptismal Service is constructed, in accordance with our Lord’s teaching (S. John iii. 3).

“*Children of wrath.*” “And were by nature the children of wrath” (Eph. ii. 3), *i.e.*, objects of God’s wrath in our natural state, as being born in sin.

* “Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord’s Supper, for that they have not any visible sign or ceremony ordained of God” (Art. XXV.).

"*Children of grace*," *i.e.*, brought into a "state of salvation." "By grace have ye been saved" (Eph. ii. 5, R.V.).

"*Repentance*," *i.e.*, not only sorrow for sin, but such a change of mind—Greek, *μετάνοια*—as will result in a change of life and conduct; "stedfastly purposing to lead a new life."

"*Them both*," *i.e.*, repentance and faith, which are necessary, not as entitling us, but as enabling us, to receive the spiritual blessing in the Sacraments.

"*Bound to perform*," because the promises were of such a nature that they must be performed whether made by our sureties or not, if we are to obtain that of which they are the conditions.

"*For a continual remembrance*." "As oft as ye eat this bread and drink this cup, ye proclaim the Lord's death till He come" (1 Cor. xi. 26, R.V.).

"*To examine themselves*." "Let a man prove himself, and so let him eat of the bread and drink of the cup" (1 Cor. xi. 28, R.V.).

"*A thankful remembrance of His death*"—our Eucharistic sacrifice. See third Exhortation in Communion Office.

"*Charity*." The Greek word thus rendered is *ἀγάπη* (1 Cor. xiii. 1), love towards our fellow-man springing from a sense of God's love for us.

CHAPTER XXII.

THE ORDER OF CONFIRMATION, OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DIS- CRETION.

Historical.—Though Confirmation lacks one of the three essentials which constitute a Sacrament of the Gospel—for it is not said that it was ordained by Christ Himself—yet it is a very sacred rite of apostolic origin. It was administered by the apostles after the baptism of converts (Acts viii. 12-17; xix. 5, 6), and it is known as "the laying

on of hands" (Heb. vi. 2). In apostolic times we find it accompanied by the manifestation of spiritual gifts.

In the Early Church, anointing with chrism, as well as the imposition of hands, was employed in the administration of the rite, which was ordinarily performed by bishops. In the second and third centuries, when Baptism took place only at stated times—Easter and Pentecost—and in the presence of a bishop, Confirmation could be administered by him immediately after Baptism. But when Baptism was administered at other times, and infant baptisms became more numerous, Confirmation of necessity had to be delayed until the bishop was able to visit the various Churches. Yet not till the thirteenth century were the two Offices permanently separated in the Western Church. In the Eastern Church Confirmation still immediately follows Baptism, and is generally administered by a priest, but the oil used must have been previously consecrated by a bishop. In the West it has always been considered an episcopal office. Leo the Great and Gelasius forbade presbyters to confirm; but Confirmation by priests, in cases of necessity, was allowed by Gregory the Great, and sanctioned by the Council of Toledo, in Spain (589)—in which case, however, a special delegation of authority from the bishop was required or implied.

Confirmation was considered by the Early Church as a strengthening of the baptized, and therefore, as stated by S. Gregory Nazianzen (380), suitable for every age, infant or adult.

In Reformation times it was also looked upon as a rite in which the baptized solemnly renewed their vows, and rededicated themselves to God. Hence the necessity of delaying it till the children came to years of discretion to understand its meaning. Both these views are incorporated in our Office.

Its structure is very simple, and it has borrowed considerably from the old Sarum Office; in which, however, the use of the chrism seems to have been considered a more important part of the rite than the imposition of the bishop's hands. The former was discontinued in 1549, the sign of the cross retained, and the imposition of hands restored to the position it occupied in the rite in apostolic

times. In 1552 the use of the sign of the Cross was omitted, and the Bishop's Prayer, "Defend, O Lord," substituted for the versicle, "The peace of the Lord abide with you. *Answer*—And with thy spirit."

At the revision in 1662, the rubric was placed as the opening exhortation, and the question and answer substituted for others which required the candidate to recite the Creed and answer other questions.

A rubric at the end of the Baptismal Office in the English Prayer Book directed that "everyone shall have a godfather and godmother as a witness of their Confirmation." These words were omitted in the Irish Prayer Book, and also in the American.

THE EXHORTATION, ETC.

Explanatory.—This exhortation was, until 1662, in the form of a rubric prefixed to the service, and, like the following question—inserted at the same time—dwells on the more modern aspect of Confirmation, which looks upon it as a ratification of the baptismal vow and a re-dedication to God, and which in the simple answer "I do" is so solemnly made.

The exhortation is the only part of the service that may be read by a priest or deacon; all else is to be read by the bishop. The introduction of an address by the bishop, at his discretion, is permitted by a rubric added in 1878.

THE VERSICLES.

These are taken from Ps. cxxiv. 8; cxiii. 2; and cii. 1.

THE PRAYER.

Historical.—The first part of this prayer is taken from one which occurs in an ancient Greek Office—between Baptism and Confirmation. The latter part is from a prayer of S. Ambrose, founded on Isaiah xi. 2. In the enumeration of the sevenfold gifts of the Spirit, the sixth—"true godliness"—is not found in our version, but is in the Septuagint* (LXX.).

* The Septuagint (LXX.) is a Greek version of the Old Testament, begun at Alexandria about 280 B.C., and is so called from a tradition that it was the work of 70 (or 72) translators.

The whole prayer is founded on the distinction between regeneration and renewal (Titus iii. 5), and embodies the original idea of Confirmation.

We are born again in Baptism—"the washing of regeneration"—an act complete in itself. In Confirmation the life already given is "renewed," quickened, and strengthened by the Holy Ghost, the Comforter (to comfort = to make strong), *i.e.*, the Strengtheners.

THE BENEDICTION.

This form of benediction was added in 1552, and bears some resemblance to that in the Sarum Office, but was necessarily greatly modified by the omission of the reference to the unction and to the sign of the Cross. The solemnity and appropriateness of the present form are evident.

The imposition of the hands of the bishop on the head of each one restores the rite to its original simplicity.

THE COLLECTS.

In accordance with the general plan adopted in most of the Offices, the Lord's Prayer was placed here in 1662, as the first prayer in the concluding part of the service.

The Collect, "*Almighty and everliving God, Who makest,*" was composed in 1549. It

1. Claims apostolic example for Confirmation.
2. Asserts the symbolical character of the laying on of hands; and
3. Prays for God's Hand to lead and protect.

The Collect "*O Almighty Lord*" is from the Occasional Collects at the end of the Communion Office, and a rubric of 1878 permits it or any other Collect in the Prayer Book to be said here.

The final rubric, added in 1549, directed that none be admitted to the Holy Communion until they were confirmed, or (as added in 1662) were ready and desirous of being confirmed. The rubric of the English Prayer Book has been changed in the Irish Prayer Book to a recommendation that "every person ought to present himself for Confirmation (unless prevented by some urgent reason) before he partakes of the Lord's Supper." The American Prayer Book retains the English rubric.

Note that the opinion that the bishop can give a new name at Confirmation rests now on no authority. The old Canon Law permitted it. In the ancient Office of Confirmation—as in our own till 1552—the bishop pronounced the name of the child—“*N*, I sign thee with the sign of the Cross, and lay my hands on thee.”

The name might be altered then by the bishop pronouncing the new one, but since 1552 this has not been possible. Yet the opinion that it is possible survives still.

CHAPTER XXIII.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

Historical.—From the earliest times the marriage of Christians seems to have been generally marked by some religious ceremony. The Greeks and Romans had their sacred marriage rites, and amongst the early converts but few would think of entering into such relationship without invoking God's blessing on it. Tertullian (200) speaks of marriage as a religious ceremony, and it is enjoined by the Fourth Council of Carthage (398). For the first three centuries we may take it that the marriages of Christians with Christians were performed, or blessed, by the Church. A purely secular marriage, without the Church's blessing on the union, would then, as now, only be entered into by the irreligious, and was looked upon with disfavour. In later ages there was greater laxity; but in the East the Emperor Charles the Great (800) declared all marriages invalid that had not been performed by a priest, as did also Leo Sapiens (900) in the West.

Our Lord by His presence sanctioned the joyous character of the marriage festival, and by His teaching corrected the opinions of the Jews concerning it. He insisted on the indissolubility of the marriage tie, and forbade a man to have more than one wife. To these indications of our Lord's will the apostles added a further

command that Christians should marry Christians only (1 Cor. vii. 39; 2 Cor. vi. 14).

Many ceremonies—some from Jewish and some from Greek and Roman sources—gradually became incorporated in the marriage ritual; some of them, symbolic and significant, were retained at the Reformation; others were abolished.

Our present service, which was drawn up in 1549, resembles very closely that in the old Sarum Office.

Analysis.—It consists of—

1. An explanatory address.
2. The espousals, showing freedom of contract.
3. The contract and marriage.
4. The final prayers, blessing, and address.

RUBRICS.

Explanatory.—“*I publish the banns.*” Marriage by banns—Latin, *bannum*, a proclamation—is what the Church directs. A license is only a dispensation from the bishop to omit the publication of banns. Banns are to be published on three several Sundays or feast days after the Nicene Creed, or after the Second Lesson at Morning or Evening Prayer; the latter time being that appointed in the Marriage Act of George IV., and thus modifying the rubric of 1662.

The object of the publication of banns is to prevent clandestine marriages, and to ensure that, if just impediments to the marriage exist, they may become known.

“*Just impediment.*” The Schoolmen of the thirteenth century codified the impediments to marriage under fifteen heads, but they may be classed generally as—

1. Within the prohibited degrees.
2. A previous marriage still existing.
3. Want of consent in the contracting parties or their guardians.

“*Day and time appointed.*” * Marriage, being considered a rite of a festal character, was from early times prohibited

* Marriages can only be solemnized between the hours of eight o'clock, a.m., and two o'clock, p.m., except by special license.

during seasons of fasting. The Council of Lerida (524) forbade their celebration during Lent; that of Aenham (1010), in England, prohibited them from Advent to the Epiphany. At present there is no prohibitory law in reference to the period of the year; yet, as a rule, few are celebrated during the Church's penitential seasons.

"In the body of the church." Except by special license, no marriage can be celebrated in a private house or other place than the church or building specially licensed for that purpose. The service should be performed "in the body of the church," and it is only after the Benediction that the minister is directed to go to the "Lord's Table."

"Friends and neighbours." The publication of the marriage is essential; hence these attend as witnesses, of which the civil law requires two besides the officiating clergyman, who, in the eye of the law, is only a witness to the marriage contract. The necessity of witnesses has probably given rise to the attendance of bridesmaids and groomsmen—a custom as old at least as the time of Samson, whose "wife was given to his companion, whom he had used as his friend" (Judges xiv. 20). The Septuagint interprets "his friend" here as "his bridegroom."

THE ADDRESS.

This has been slightly modified from that in the English Prayer Book. It not only dwells on the objects for which marriage was instituted, but contains an appeal to all to declare any just reason that may exist why the marriage should not take place.

THE ESPOUSAL.

The betrothal in early times was also of a religious character. Some of the ceremonies connected therewith have been transferred to the Marriage Service, which, with the espousal, is but one Office.

"M, wilt thou," &c. This shows that there is freedom of contract.

"I will." The mutual promise in presence of the witnesses.

THE MARRIAGE.

"Who giveth this woman?" So in all ages (S. Luke xvii. 27, 1 Cor. vii. 38), the consent of her father or guardian is required, and it indicates that whatever authority he possessed over her, he transfers to her husband.

The *auctor* amongst the Romans performed this part.

"The minister receiving the woman at her father's or friend's hands," &c. The father or his representative then gives the woman to the Church, that from the Church her husband may receive her.

"With his right hand." Universal method of expressing friendship and making covenants.

"To have and to hold." A legal phrase essential to all contracts, in reference to the transfer of property.

"Till death us do part" Until 1662, it was "till death us depart." It shows that the marriage bond is severed only by death (Rom. vii. 2).

"I plight thee my troth." A legal phrase by which a solemn engagement to carry out faithfully all that has been promised is undertaken.

"A ring." In 1552 the words "and other tokens of espousals, as gold and silver," were omitted, and the words "with the accustomed duty to the priest" added.

The ring is a pledge of fidelity and love, and, with other gifts, was given at espousals by the Jews and Romans.

The ring was the ordinary seal or signet, and giving it to the wife was a symbol that she was henceforth the partner of her husband's property and honour, and worthy of a share in the government of the family.

"The fourth finger of the woman's left hand." The Sarum Office directed the bridegroom to place the ring on the thumb "in the Name of the Father," on the next finger "in the Name of the Son," on the third "in the Name of the Holy Ghost," on the fourth saying "Amen," and leaving it there because a vein passed from that finger to the heart. It is worn as a visible and lasting token and remembrance of the covenant which has been so solemnly entered into, and must not be forgotten.

"Laying the same upon the book And the priest, taking

the ring, shall deliver it unto the man." Thus indicating that all he possesses is due to God and comes from God.

"*I thee worship,*" *i.e.*, "honour," as in S. Luke xiv. 10. This, the old meaning of the word, is preserved in such common titles as Your Worship, Worshipful. The American Prayer Book omits the clause.

"*With all my worldly goods,*" &c. Thus entitling the wife to have all things in common with her husband.

"*O eternal God,*" &c. This prayer is composed from two others used in the Sarum Office for blessing the ring.

"*Pledged their troth.*" To pledge troth answers to the Latin *fidem dare*, of which pledge the giving of a ring and the joining of hands are the twofold sign; and the Church ratifies the same "in the Name of the Father, and of the Son, and of the Holy Ghost." "*Troth*" = faith, truth.

"*Whom God hath joined,*" &c So our Saviour's command (S. Matt. xix. 6).

THE FINAL PRAYERS, ETC.

This concluding portion of the service—which is omitted in the American Prayer Book—is to be said at the Lord's Table, and, as usual, the Lord's Prayer is found at the beginning of this part. The other prayers are all from ancient forms.

In the old Sarum rite a wedding mass formed part of the service, and until 1662 a Celebration of the Holy Communion was a part of the English Office. The present rubric was then inserted.

Amongst the ancient customs connected with the Marriage Service which were abolished at the Reformation, were those of veiling and crowning the bride. The former custom is perpetuated in the name *Nuptials*, by which the rite is often called. It is derived from the Latin *nubere*, which means to veil, and hence to wed.

CHAPTER XXIV.

THE ORDER FOR THE VISITATION OF THE SICK.

Historical.—Our Saviour has shown that to relieve and comfort those who are in sickness or trouble is a duty incumbent on all Christians, the discharge of which is very dear to Him. "Lord, . . . when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer, . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (S. Matt. xxv. 40). S. James (v. 14-16) directs the sick to "call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." This prayer and anointing were for the restoration (S. Mark vi. 13), and with a view to the recovery of the sick. From the earliest times the Church has been most watchful in regard to its members when in sickness or affliction. The anointing with oil was frequently performed by laymen or women, as well as by "the elders," *i.e.*, the presbyters, of the Church, during at least the first seven centuries. Not till the middle of the ninth century (852) do we find an attempt made to limit the duty of anointing to presbyters—a limitation which gradually tended to make men look upon it as a preparation for death rather than a means of restoration to health. Hence, in the twelfth century, Peter Lombard speaks of it as "Extreme Unction," *i.e.*, the last unction a man was to receive in this world. Thus from a "corrupt following of the apostles" has it become a Sacrament in the Roman Church. Anointing is practised, as of old, in the Eastern Church, but it is not considered a Sacrament. A form of exorcism is also used in the Greek Church.

Our present form for the Visitation of the Sick is a modification of the Sarum Office—the structure, prayers, and psalms being practically the same. In 1549 provision

was made for anointing the sick person if he so desired it; this—though freed from the superstitions which had grown around the apostolic practice—was omitted in 1552.

In 1662 the words “if he humbly and heartily desire it” were inserted in the rubric before the Absolution, and in 1878 the Absolution in the Communion Office was substituted in the Irish Prayer Book for that at present in the English book, which was composed from one in the Sarum Office. The solemn prayer, “O most merciful God,” &c., is found in the Sacramentary of Gelasius (494), and was in the Sarum Office used as a special absolution or reconciliation. The clause, “Strengthen him with Thy blessed Spirit; and, when Thou art pleased to take him hence,” was added in 1662, as were the final Benediction (Numb. vi. 24-26), taken from the old Gallican Missal, and the four prayers which follow it. In the old Sarum Office the priest was directed—when anyone was at the point of departure—to call the clerks into the dying man’s presence, and these were to say the Creed and a long Litany, in which many saints were invoked. This was discontinued in 1549. But in 1662 there was inserted “A Commendatory Prayer for a sick person at the point of departure.” It is one of great beauty and solemnity. It commends the soul of the dying into God’s hands—prays that it may be washed “in the blood of the immaculate Lamb,” and presented before Him pure and without spot. The final “Prayer for a sick person when his sickness has been mercifully asswaged”—added in 1878—is almost identical with “A Thanksgiving for the beginning of a recovery” in the American Office, which also contains “A Prayer which may be said by the minister in behalf of all present at the visitation,” and also one “to be said in case of sudden surprise and immediate danger.”

It is to be noted that the use of this Form for the Visitation of the Sick is not compulsory; the rubric placed at the beginning of the Office in 1878 is that “Nothing in this order prescribed shall restrain the minister or curate from edifying and comforting the sick, as he shall think meet and convenient, by instruction or prayer; but if the sick person shall require it, he shall use this Office.” This is in accordance with Canon LXVII. (1604) of the English Church.

THE COMMUNION OF THE SICK.

Historical.—In the Early Church—as we learn from Justin Martyr (150) and S. Cyprian (250)—it was customary to reserve the consecrated elements and send them by a deacon (sometimes by an ordinary messenger) to the sick and absent, it being seldom permitted to consecrate in private houses. The Council of Nicæa permitted even the lapsed to receive the Holy Communion if in peril of death. It was by the term *viaticum*, or its Greek equivalent ἐφ'ὅδιον, *i.e.*, “a provision for the way,” that the Communion of the Sick was generally spoken of in the Early Church, and in reference to it Church discipline—which required the Communion to be received fasting and after the fulfilment of the penitential discipline—was necessarily relaxed.

The rubric of 1549 directed that “if the same day there be a celebration of the Holy Communion in the church, then shall the priest reserve at the open Communion so much of the Sacrament . . . as shall serve the sick;” but if there be no open Communion in the church on that day, the curate is to go to the sick man’s house, and there celebrate the Holy Communion,* consecrating enough to reserve so much as shall serve for other sick persons to be visited on the same day. The present rubric was added in 1552, and slightly modified in 1662. The number necessary to communicate with the sick person—two at the least—is similar to that required in public Communion in the church; but in the case of contagious sickness or disease, when two cannot be had, permission is given that ‘upon special request of the sick person, the minister may communicate with him alone.’ This and the direction that the sick person shall communicate last are provisions against infection.

“SPIRITUAL COMMUNION.”

The rubric directs that, if “by reason of extremity of sickness,” or other causes, the sick person cannot “receive

* In the old Sarum Office the rule was for the priest to habit himself, and, with his clerks, sing the seven Penitential Psalms on his way to the sick man’s house. Such processions were discontinued in 1549.

the Sacrament of Christ's Body and Blood, the curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

This rubric is very similar to one in the ancient Office of Extreme Unction, where the priest is desired to say, "Brother, in this case true faith and good will suffice for thee; only believe, and thou hast eaten"—"*Tantum crede, et manducasti*"—a truth most comforting in weakness, and one which in no wise undervalues the actual reception of the Holy Sacrament when possible.

CHAPTER XXV.

THE ORDER FOR THE BURIAL OF THE DEAD.

Historical.—From the heroic age the Greeks seemed to have burned the bodies of their dead, and preserved their ashes in urns—a custom which, to some extent, for a time prevailed in the Roman Empire from the period of Sulla's dictatorship. Cremation, however, was never adopted by Christians, as it seemed to indicate a denial of the doctrine of the Resurrection and the fact of the redemption of our bodies. Burial of the dead was, therefore, the universal practice, with or without embalming, according to the rank of the person and the local custom. The early Christians, when burying the bodies of their departed friends, naturally adopted the customs of the country in which they lived, continuing any practice that tended towards reverence, and discarding those connected with heathen superstition. The reverence with which the Christians treated their dead is said by Julian the Apostate

(363) to have been one of the means by which the Empire was induced to embrace Christianity. The law in reference to defilement from contact with a dead body induced the Jews to have their places of burial at a distance from their towns (S. Matt. xxvii. 60; S. Mark v. 3). The Greeks and Romans also forbade burials within the city walls, which was the rule in England till the middle of the eighth century.

When the Empire became Christian, and the Church had freedom of action, churches were erected near or over the graves of martyrs, and the ground near their tombs became a general place of burial.* The first mention of a formal consecration of a churchyard as a place of burial is met with in the writings of Gregory, Bishop of Tours, in the ninth century.

From the *Apostolic Constitutions* we learn that the dead were buried with a religious ceremony, which included the singing of psalms. S. Chrysostom tells us that Psalms xxiii. 4; xxxii. 7; and cxvi. 7, were sung. Friends sorrowed not as men without hope, and the funeral processions were rather of the character of a triumphal march. The body was borne on men's shoulders, church officers often going before with lighted candles in token of victory over death. Palms and olive branches were carried, and sprigs of rosemary,† to indicate a joyful resurrection. Funeral orations were common, many of which, as those of Eusebius, have come down to us. The Venerable Bede (735) bears witness to the tolling of bells in England at funerals—a custom probably not earlier than the sixth century.

The Celebration of the Holy Communion at funerals and

* The early Christians called their burying-places κοιμητήρια, i.e., cemeteries or sleeping-places (1 Cor. xv. 51), indicating their belief in an awakening at the Resurrection. † *Beth casim*, i.e., the house of the living, was the name by which the Jews spoke of them.

† The Romans, who did not believe in the resurrection of the body, were accustomed to carry at a funeral a branch of the cypress, which is a tree that, when once cut down, never revives again, but dies away. This seems to have suggested to the Christians to carry in their hands, as an emblem of the resurrection of the body, a sprig of rosemary—a tree that, however cut down, will sprout anew, and a sprig of which readily grows when planted in the ground.

at the grave itself was customary in the early Church, indicating a belief in the communion still existing between the living and those who had departed hence in the Lord. This ancient custom became, in later times, corrupted into masses for the dead and the relief of souls in Purgatory. Another abuse—such as placing the Consecrated Bread in the mouth of the dead—was condemned in the sixth century. Some, too, reserved a portion of the Eucharistic Bread to be buried with them, as did S. Basil and S. Benedict. In the Greek Church the kiss of peace is still given to the dead—an *icon*, or image, placed on the face of the corpse being kissed by the friends.

No service had become so corrupt as that for the burial of the dead. The doctrine of Purgatory had overlaid it with many superstitious practices. At the Reformation, therefore, an entirely new service was drawn up—more for the comfort of the living than the benefit of the dead, as S. Augustine had said should be the case—into which were woven some of the ancient anthems and prayers.

The Prayer Book of 1549 contained prayers for the dead—a practice common in the early Church, and one which in no way involved a belief in Purgatory. It also had a form for the administration of the Holy Communion at funerals. These were both omitted in 1552.

Analysis.—The service consists of three parts—

1. The anthems or sentences for the reception of the corpse, which speak of Faith, Patience, and Thanksgiving.
2. Psalms and Lessons, to be said in the church.
3. Prayers, including the committal, to be said at the grave.

THE RUBRIC.

Explanatory.—This rubric—added in 1662, and modified 1878—forbids the service to be used for any that die unbaptized or excommunicated, or for those in whose case a verdict of *felo de se* has been found, *i.e.*, those who have committed suicide, and whom a coroner's jury consider to have been of sound mind. In the revision of 1878, however, permission was given to use part of the service in the case of infants dying unbaptized, and of others who, though not

baptized, had been prepared and were desirous of baptism. The priests are to meet the corpse at the entrance of the churchyard, and go before it either to the church or the grave.

The Church makes no distinction between any of its members, rich or poor : the rule is that all are brought into the church, except in cases where it would be unwise to do so—*e.g.*, those who have died from infectious diseases. At the time when this rubric was first drawn up, the poor were often buried without coffins, the body being wrapped in coarse cloth only ; in which case there would be obvious reasons why the priest should go direct to the grave.

THE ANTHEMS OR SENTENCES.

Of these sentences, S. John xi. 25, 26 ; and Job xix. 25, 27, were used in the old Sarum Office, the third (Job i. 21 ; 1 Tim. vi. 7) was added in 1549.

THE PORTION TO BE READ IN THE CHURCH.

The Psalms were appointed in 1661, none having been in the Prayer Book of 1552. The Lesson, 1 Cor. xv. 20, was placed here in 1549 ; the alternative Lesson, 1 Thess. iv. 13-18, was added in 1878.

THE PART TO BE READ AT THE GRAVE.

While the corpse is being made ready to be laid in the earth, the priest should say or sing four anthems—very suitable for the solemn time before committing it to the grave. The first (Job xiv. 1, 2) was used in the Lesson in the old Service for the Dead, and the other three were adapted from an anthem sung during part of Lent at Compline—the name given in the sixth century to the last of the seven offices for the day, which was said before retiring to rest.

The form of committal is founded on one in the old Sarum Office. In 1549 the priest was directed to cast earth on the body in commending the soul to God ; but at the next revision the performance of this symbolic act was entrusted to “some standing by.”

“*In sure and certain hope.*” This has reference to the

general resurrection. The word "the" was in 1662 placed before "resurrection."

"*Our vile body*," not "vile" in the modern sense of the word, as if worthless, but rather it means the "body of our humiliation" (Phil. iii. 21, R.V.).

"*I heard*," &c. This anthem was part of the Epistle in the daily mass for the dead. The Lesson, Litany, and Lord's Prayer occupy a place similar to that in the Sarum Office.

THE PRAYERS.

The first is founded on one in the old service, but in 1552 contained a special reference to the departed. The words "with this our brother," which stood before "and all other departed," were omitted in 1662.

The Collect "*O merciful God*" is based on one in the Communion at funerals, the latter part being taken from the Collect which in 1549 preceded it. Thus our Burial Office has been restored to a form which nearly resembles that of the early Church.

CHAPTER XXVI.

CHURCHING OF WOMEN—A COMMINATION— PRAYERS TO BE USED AT SEA.

Historical.—This was, no doubt, originally suggested by the Jewish custom of Purification. In the Eastern Church, on the fifteenth day after birth, mother and child went to the church. The same idea of purification prevailed in the Latin Church, which also appointed it to take place on the fifteenth day. On S. Augustine's appeal to Pope Gregory the Great for directions on the subject, he directed that women should be permitted to attend at church and give thanks at any time.

Analysis.—The present service is founded on the old Sarum Office, and is composed of—

- I. An explanatory address. Such addresses are peculiar to the Anglican rite.

2. The Psalms of thanksgiving; cxvi. and cxxvii., instead of cxxi., added in 1662.
3. The Prayers, viz.—the Lesser Litany, Lord's Prayer, Versicles, and Collect.

The present title was given in 1552, instead of "The Order of Purification of Women," by which it was called in 1549. In the Roman Church the woman is to kneel "nigh the door." In the Prayer Book of 1549 she is directed to kneel "near the Quire door," changed in 1552 to "near where the Table standeth," and in 1662 to "some convenient place as hath been accustomed," and in 1878 to "in such place and at such time as hath been accustomed."

This Office is for public use in church, and not for private houses. The Prayer Book of 1549 directed that the woman must offer "her chrism and other accustomed offerings," that is, return the white robe placed upon her child at its baptism. The American Prayer Book directs that the offerings shall be applied "to the relief of distressed women in child-bed."

A COMMINATION.

Historical.—The full title shows that this service is to be used with certain prayers on the first day of Lent, and at other times as the Ordinary shall appoint.

Penance was a discipline in the early Church by which offenders were excluded from public worship for a time till, by a public acknowledgment of their sins, they were released from the penalties and restored to communion.

Many abuses arose later in connection with the imposition and removal of penances. The whole theory of penance became transformed during the Middle Ages. At the Reformation it was thought right that, after the example of the Jewish Church (Deut. xi. 29; xxvii.; Joshua viii. 33), the sentence of God's wrath against impenitent sinners should be read to the people. This is not—as it has been sometimes said—a calling on God to curse others, but an acknowledgment that God's wrath is justly due on the commission of sins such as those mentioned.

Analysis.—This service was drawn up in 1549 on the same plan as that for Matrimony and the Churching of Women, viz.—

1. An explanatory address.
2. The Commination proper.
3. A Psalm, and
4. The Lesser Litany and Lord's Prayer, with Versicles and Collects.

The rubric directs it to be said after the Litany, from the reading-pew or pulpit. This is the only place where reading-pew is mentioned.

In the address—as in the Preface to Prayer Book, and also in the Ordinal—reference is made to the custom of the Primitive Church.

The exhortation is composed in the language of Holy Scripture, and is an earnest appeal for repentance. The Collect, "O Lord" is found in the Gelasian Liturgy (494) and the prayer "*O most mighty God*" is composed from two others—the first part being from a Collect in the Office for blessing the ashes on Ash Wednesday, and the latter part from one of the old Collects in the ancient service. The supplication "Turn Thou us"—called an anthem in 1549—was composed from some of the anthems in the Sarum Manual. In the Greek Church, where private confession is still practised, there is nothing similar to this Commination.

Explanatory.—"Open penance." In its primary signification, the word "penance" is equivalent to the Greek *μετάνοια*, which in the Authorized Version (S. Matt. iii. 8) is translated "repentance," but in the Douay Version "penance." It means a change of heart, true sorrow for sin, and amendment of life. By an easy transition, however, the word has come to be generally applied to an outward act of self-abasement—imposed as a means of testifying to the sincerity of the repentance, and also as a warning to others not to offend.*

"*Amen.*" A word which signifies assent, and which has passed from the Jewish to the Christian Church (1 Cor. xiv. 16). Its use—in the connection in which it is found in this service—was directed by God Himself. See Deut. xxvii. 14-26.

"*Serving Him duly in our vocation,*" i.e., doing our duty

* See Author's "Notes on the Thirty-nine Articles," page 140.

“in that station of life unto which it hath pleased God to call us” (Church Catechism).

“*Extreme malediction*,” *i.e.*, the greatest curse, the severest sentence, the opposite of

“*Gracious benediction*,” which means the highest blessing.

THE PSALTER.

For notes on the Psalms, see pages 22-27

FORMS OF PRAYER TO BE USED AT SEA.

These prayers, which were added to the Prayer Book of 1662, and are retained in the American Prayer Book, and not intended to be a separate Office. They are prayers suitable to special occasions, and to be used as the occasion demands, except the first two, which are to be used daily. During the Commonwealth, prayers for the use of those at sea were issued for the first time.

CHAPTER XXVII.

FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS.

THE preface to this service, said to have been composed by Cranmer, appeals to the evidence of Holy Scripture and ancient authors in testimony of the fact of a threefold order in the Christian ministry of Bishops, Priests, and Deacons.

The ordination of deacons by the apostles (Acts vi. 6), and of presbyters (Acts xv. 6; xx. 17; Titus i. 5), as well as the directions to Timothy and Titus as to their exercise of the episcopal function of ordination, shows that the appeal to Scripture is well founded; while the testimony of Ignatius (107), Tertullian (200), and other

writers of a later date shows that ancient authors bear witness to the same fact.

These three orders are universally found from the end of the second century, and in the fourth century are generally considered as including all the clergy. The minor orders of *readers*, *sub-deacons*, *door-keepers*, *exorcists*, &c., are all found by the seventh century; but these inferior orders may be conferred by presbyters, and without the imposition of hands, and do not stand in the same position in relation to the Church as the three which are of apostolic institution; being merely of human appointment, they were discontinued at the Reformation.

That no man should take upon himself the office of a Christian minister without being properly called thereto by those whose duty it is, is in accordance with the teaching of Holy Scripture (Heb. v. 4; 1 Tim. v. 22) and our Church (Art. XXIII.). The Church of Ireland, as an Episcopal Church, refuses to account anyone as a bishop, priest, or deacon, or to permit him to hold office or execute any functions in the Church, unless he has had episcopal ordination.

The Ordinals, *i.e.*, the books which contain the form of ordination, seem to have been very numerous. Many types of such have come down to us. That which was at length adopted in the Roman Church is by no means the earliest of those extant, and some of the ceremonies incorporated in it are of comparatively recent date. Orders were conferred in the early Church simply by prayer and the imposition of the hands of the bishop and presbyters. The ceremony of delivering to each the "*instrumenta*" or *insignia* of their office, seems first to have been adopted in conferring those minor orders in which there was no imposition of hands. In the fourth century an African statute directs an empty chalice and paten, with napkin, to be given to a sub-deacon, his duty being to keep them clean. An exorcist received a book of exorcisms, and a door-keeper the keys of the church. In the time of Gregory the Great, a bishop, as part of the ceremony of his Consecration, received a ring and pastoral staff, and, as we learn from the decrees of the Fourth Council of Toledo (633), the giving of appropriate vestments was, in the

seventh century, considered the outward sign of the bestowal of the highest orders of Bishop, Priest, and Deacon. Not till the tenth century was Orders considered a Sacrament. The custom then began of handing to a priest on his ordination a chalice with wine, and a paten with a Host, as the instruments of his office. This was considered the "matter" of the Sacrament, the "form" being the words "Receive power to offer sacrifice to God, and to celebrate Masses for the living and for the dead in the Name of the Lord."

For this comparatively modern form our present one was substituted at the Reformation.

The ceremony of delivering the instruments of office has never been used in the Greek or other Eastern Churches. Ordination is performed with prayer and the imposition of hands only.

An English Ordinal, founded on that of the Sarum *Pontificale*, was published in 1550. It retained the general character of its original. It was revised in 1552, when the delivery of the Eucharistic vessels was omitted from the ordination of priests, and of the pastoral staff from the consecration of bishops. It was then added to the Book of Common Prayer, and, with it, revised again in 1662 with the present title.

A deacon must be not less than twenty-three years of age before ordination, and serve at least one year as deacon before being advanced to the priesthood. And priests and deacons are required to have a "title," *i.e.*, a nomination to some post of duty. This has been necessary since as early as the eighth century in England, and was enforced by the Council of Calcuith.

The ordination of a deacon consists of the imposition of hands by the bishop alone, who gives him "authority to execute the office of a deacon in the Church of God." The bishop then delivers to him the New Testament, saying, "Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the bishop himself."

The Office for the Ordering of Priests is similar in structure to that for deacons, except that it contains the *Veni, Creator Spiritus*, an ancient hymn, said to have been

composed by S. Ambrose or Rhabanus Mourus, an abbot of the ninth century, and inserted into the Western ritual in the eleventh century. Deacons are ordained before the Gospel; priests before the Nicene Creed—the former by the imposition of the hands of the bishop alone; the latter by the imposition of the hands of the bishop and presbyters. The words accompanying the laying on of hands are those used by our Blessed Lord himself in S. John xx. 22, 23—“Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God and of His holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.” The words “for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands,” were added in 1662. Instead of the chalice and paten, first given to a priest in the tenth century, a Bible is given to him as the “instrument” of his office. The words, “Take thou authority to preach the Word of God, and to minister the holy Sacraments in the congregation, when thou shalt be lawfully appointed thereto,” were substituted for the form then—as now—in use in the Roman Church, but which is not found in any of the ancient Ordinals.

On the consecration of a bishop, he must be presented to the archbishop by two other bishops, all of whom shall lay their hands upon his head, the archbishop saying, “Receive the Holy Ghost for the office and work of a bishop,” &c.

The word “*bishop*,” Anglo-Saxon “*biscop*,” is derived from the Greek ἐπίσκοπος, *i.e.*, an overseer (1 Pet. ii. 25, R.V. margin).

“*Priest*,” Anglo-Saxon “*preost*,” probably derived from the Greek πρεσβύτερος, *i.e.*, a presbyter, an elder (1 Tim. iv. 14; v. 1).

“*Deacon*,” from Greek διάκονος, *i.e.*, a servant.

CHAPTER XXVIII.

SIX OCCASIONAL SERVICES.

A FORM OF PRAYER WITH THANKSGIVING TO ALMIGHTY GOD; TO BE USED IN ALL CHURCHES AND CHAPELS IN IRELAND EVERY YEAR UPON THE TWENTY-SECOND DAY OF JANUARY; BEING THE DAY ON WHICH HIS MAJESTY BEGAN HIS HAPPY REIGN.

THIS form is a shortened form of that in the English Prayer Book—from which the hymn to be sung instead of the Venite; the Prayer for the King as supreme governor of this Church; the two final Collects and Blessing, have been omitted. This form is somewhat similar to that used at the Accession of Queen Anne, 1702. The older forms were somewhat different. The authority for the removal from the Prayer Book of the forms for 5th November, 30th January, and 29th May was given on the 17th January, 1859.

THE ORDER FOR MORNING SERVICE TO BE USED ON THE FIRST SUNDAY ON WHICH A MINISTER OFFICIATES IN THE CHURCH OF A CURE TO WHICH HE HAS BEEN INSTITUTED.

This order was added in 1878. In it the newly instituted minister is required to read a certified copy of the Act of his Institution immediately before Morning Prayer; and, after the Litany, to read the declaration for subscription contained in Chapter XI. of the Statutes of 1871, in which he declares—

1. His approval of the declaration prefixed to the Statutes.
2. His assent to the Thirty-nine Articles.
3. That he has made no payment or contract concerning the obtaining of the benefice.
4. That he will render due obedience to his bishop.
5. That he will submit himself to the authority of the Church of Ireland.

He then renews before the congregation this declaration.

The certificate of “reading in”—as it is called—is to be signed by himself and the churchwardens or three or more parishioners, and sent to the registrar of the diocese.

A FORM OF THANKSGIVING FOR THE BLESSINGS OF
HARVEST.

This form—added to the Prayer Book in 1878—contains a selection of special Psalms, Lessons, Epistles, and Gospels to be used instead of those for the day, and also appropriate Collects, Prayers, and Thanksgivings to be incorporated with the usual Morning or Evening Prayer. The Prayer for Christian Missions is that composed by Rev. Ernest Hawkins in 1854 for the S.P.G., and contains the word “holy” before apostles, which has been omitted from it where the prayer occurs amongst the Occasional Collects. There is a Form of Prayer and Thanksgiving for the Fruits of the Earth and all other Blessings, &c., in the American Prayer Book, but it has little in common with that in the Irish Prayer Book.

THE FORM FOR THE CONSECRATION OF A CHURCH.

Historical.—That the Patriarchs had places specially dedicated to the worship of God seems evident from the recurrence of such expressions as “the Presence of the Lord” and “before the Lord” (compare Gen. iv. 7, 16; xviii. 22, 23; xxv. 22; with Ex. xxxiii. 7; Lev. i. 3; Deut. xvi. 16). The Tabernacle was consecrated by the glory of the Lord (Ex. xl. 34). Solomon’s Temple was specially dedicated to the worship of Jehovah (1 Kings viii.), as was that built by Zerubbabel (Ezra vi. 16), the anniversary of the feast of the re-dedication of which, by Judas Maccabæus, after its profanation by Epiphanes (B.C. 165), was attended by our Lord (S. John x. 22, 23). We know that in the New Testament times the Christians had their accustomed places of worship (1 Cor. xi. 22; xvi. 19), and, as soon as they dared venture to do so, the primitive Christians consecrated churches to the worship of God. Many of these early churches were destroyed, both in the East and West, during the persecutions under Diocletian and Maximian (303), no doubt because they had been specially consecrated to God. S. Ambrose and S. Gregory Nazianzen, in the latter part of the fourth century, bear testimony to the ancient custom of consecrating churches by prayer, and setting them apart from all common uses. An Irish council, in the time of

S. Patrick (450), forbade service to be held in a church* before it had been consecrated by a bishop. The earliest ritual of the consecration of churches at present extant belongs probably to the eighth century.

This form, taken from one long in use, was inserted in our Prayer Book in 1878. It is identical with that in the American Prayer Book, except that we have for the Epistle Eph. ii. 13, instead of 2 Cor. vi. 14, and a special closing prayer incorporating Eph. iv. 4-6, instead of the Benediction from the Communion Office, with which the American form ends.

THE FORM OF CONSECRATION OF A CHURCHYARD OR OTHER BURIAL-GROUND.

Gregory, Bishop of Tours in the ninth century, is the earliest writer who mentions the formal consecration of a churchyard as a place of burial.

This form was added in 1878. In the first prayer the example of "Thy holy servants in all ages" is claimed for the setting apart "peculiar places where the bodies of Thy people may rest in peace." The second prayer asks that those who shall bring their dead to be buried "may not be sorry as men without hope for them that sleep in Jesus." The two following prayers are for those "who shall here lay the bodies of the departed to rest," and for "all who within this place shall call upon Thy Name."

A FORM OF PRAYER FOR THE VISITATION OF PRISONERS.

This form was drawn up by the archbishops and bishops and clergy of Ireland in their Synod holden at Dublin in 1711, and amended in that of 1875. It is not in the English Prayer Book, but has been adopted in the American Prayer Book almost in its entirety.

ARTICLES OF RELIGION.

See Author's "Notes on the Thirty-nine Articles."

* The ruins of some of the old Irish churches of the sixth or seventh century are still found in the west of Ireland. They are called *Domhliag*—i.e., the stone-house—being roofed, as well as built, with stone.

QUESTIONS.

THE ATHANASIAN CREED.

1. Why is this Creed so called? Mention some of the heresies against which it guards.
2. What is the "Catholic Faith" which it defends and explains?
3. In what sense are the Monitory Clauses to be understood?
4. Explain the terms "Substance" and "Person" as used in the Creed.
5. Point out the necessity for full explanation in reference to our Lord's Godhead and Manhood.
6. "Perfect Man"—in what other terms does the Creed assert His Manhood?
7. Explain the phrases "whosoever will be saved," "Father incomprehensible," "none afore or after other."
8. What do you know of S. Athanasius?
9. What does the Creed indicate as to the tendencies of false doctrines?
10. What is the Latin of "must thus think of the Trinity"?

THE LITANY.

1. Meaning of the word "Litany"? In what sense is it used here?
2. Explain the phrases "The Father, of heaven," "sudden death," "in all time of our wealth," "the kindly fruits of the earth."
3. Define "heresy" and "schism."
4. Quote the Obsecrations. On what fact do they rest?
5. What do you understand by "contrite hearts"? What by sins of ignorance?
6. Explain the words "mischief," "passion," "tribulation," and "comfort."
7. Distinguish between intercessions and supplications.
8. What fourfold classification of sins is found in the Litany?
9. "The fruits of the Spirit"—how does the apostle enumerate them?
10. From what evils and dangers in Church and State respectively do we pray in the Litany to be delivered?

11. "After our sins," "love and dread Thee," "miserable sinners," "have affiance in Thee." Explain these phrases.
12. "Nor the offences of our forefathers." Explain this.
13. Into what parts may our Litany be divided? What was the origin of Litanies?
14. What are the Rogation Days? Give some account of their origin and history.
15. In what threefold sense is the word "**mystery**" used in the Prayer Book?

PRAYERS AND THANKSGIVINGS.

1. By what prayers and thanksgivings was our Prayer Book enriched in 1878?
2. What are the Ember Days? Why so called?
3. Besides the Rogation Prayer, for what other prayer are we indebted to the American Church?
4. Which of the Occasional Prayers is addressed to Christ?
5. What provision does the Church make for special prayer for individual needs?
6. Show from the General Thanksgiving, as from other parts of the Prayer Book, how earnestly and simply the Church from day to day calls her children to entire dedication of self to God.
7. Explain the phrases "lay hands suddenly on no man," "whose nature and property," "saving health."

THE COLLECTS, &c.

1. Name in order the Church festivals, and state what is commemorated by each.
2. Quote any Collect in which the need of "preventing grace" is acknowledged, and one which asserts the doctrine of "original sin."
3. On what principle has the Church selected the Collects, Epistles, and Gospels?
4. Meaning of "Epiphany"? What does the Church commemorate at this time?
5. For what occasions has the Church of Ireland provided additional Collects, Epistles, and Gospels?
6. Give some account of the festival of Whitsunday.
7. What Collects are addressed to Christ?
8. On what principle has the Church selected her "Saints' Days"?
9. Explain the phrases, "we are sore let and hindered," "Turks, Infidels, and Heretics," "special grace preventing us," "more than we desire."
10. What are the three classes of "martyrs"? Mention a representative of each class.
11. What do you know of the history of "All Saints' Day"?
12. What Sundays have no Collect, Epistle, or Gospel of their own?
13. Which of the festivals was formerly a fast?

14. What is the great lesson taught us by S. Andrew's Day?
15. Amongst the Saints' Days' Collects, whose doctrines do we pray to be enabled to follow? and whose example?
16. Mention a Collect founded on an Epistle. In what Collects is the Gospel for the day reflected?
17. Quote the Collects in which occur the words "Who hatest nothing that Thou hast made."
18. How is the progress of the Christian year marked in the Daily Morning and Evening Prayer?

THE HOLY COMMUNION.

1. Mention the various names by which the Holy Communion is spoken of in the New Testament.
2. Quote the Collect for Purity.
3. Against what Roman doctrine in reference to the Holy Communion do we protest? Why?
4. Give some account of the history of the Nicene Creed.
5. Explain "God of God," "Who spake by the prophets," "of one substance with the Father."
6. Quote the words of the Nicene Creed which refer to the Holy Ghost.
7. What is the "Offertory"?
8. Define the words "oblation" and "Sacrament."
9. Point out how suitably the "comfortable words" have been selected for the purpose intended.
10. Explain "not considering the Lord's Body," "holy mystery."
11. For what festivals are there Special Prefaces?
12. Show that Daily Communion was contemplated by the Reformers.
13. Explain the phrases "The very Paschal Lamb," "He is the propitiation for our sins," "all that travail."
14. What custom in reference to the Ter Sanctus—though without rubrical authority—is in accordance with ancient practice?
15. Repeat the Prayer of Humble Access.
16. Into what three parts may the Prayer of Consecration be divided?
17. What additional Collects were added to the Communion Office in 1878?
18. Explain the meaning of "His one oblation," "satisfaction," "mystical body."
19. With what object was the "Black rubric" inserted, and why so called?
20. Against the assertion of what kind of Presence of Christ in the Sacrament does our Church protest?
21. Compare the personal requirements in those who come to the Lord's Supper as stated in the Office itself and in the Catechism.
22. Mention two of our Lord's parables alluded to in the Communion Office, and for what purpose?
23. "The danger is great if we receive the same unworthily." What dangers are mentioned? Explain "unworthily."

24. What personal blessings on our Queen do we pray for in the Communion Office?
25. State accurately the connection in which the word "sacrifice" is used in the first thanksgiving in the post-Communion Office.
26. Give in the words of the Prayer Book the meaning of—
 - (a) "The mystical body of Thy Son."
 - (b) "The residue of Thy Holy Church;" and state in what connection these expressions are found.
27. What directions are given in reference to the disposal (after the service) of what remains of the consecrated and unconsecrated Bread and Wine?
28. Show that the offertory is a part of public worship.
29. Who are admonished not to presume to come to the Lord's Table?
30. Give an analysis of the Communion Service in its devotional aspect.

PUBLIC BAPTISM OF INFANTS.

1. What twofold reason does the Office itself supply for the necessity of Baptism?
2. What Old Testament types of Baptism are alluded to?
3. In the declaration of the Baptism of the child what twofold privilege is asserted to have been conferred?
4. What is the teaching of our Church as to infants who being baptized die before committing actual sin?
5. What does our Church teach of infants who die unbaptized?
6. Show from Holy Scripture the necessity of regeneration.
7. What does Justin Martyr tell us of the baptismal ritual of his time?
8. Show the lawfulness of infant Baptism.
9. What is the duty of godfathers and godmothers in infant Baptism?
10. "Favourably alloweth this charitable work." "Sanctify this water to the mystical washing away of sin." Explain the expressions.
11. The twofold character of a religious education is noted in the address to sponsors in the Baptismal Service?
12. Is immersion or pouring water on the baptized the law of our Church? What considerations have influenced the practice?

PRIVATE BAPTISM OF INFANTS.

1. When only are children to be baptized privately? Why?
2. Why are godfathers and godmothers not necessary in private Baptism?
3. What are the essentials of Baptism?
4. What does our Church hold as to lay Baptism?
5. What is hypothetical or conditional Baptism?
6. If children privately baptized do afterwards live, what is required of them, and why?
7. In what words does the minister certify to the congregation the private Baptism of a child?

BAPTISM OF ADULTS.

1. The Prayer Book supplies a reason for this service?
2. In what does the first address in this Office differ from that in the public Baptism of infants?
3. What portions of Scripture are read respectively in infant and adult Baptism?
4. Show that our Church looks upon Baptism as the beginning of the Christian life.
5. What is the duty of godfathers and godmothers in adult Baptism?
6. What is a "font"? Why so called?

THE CATECHISM.

1. Meaning of the word "catechism"?
2. What do you understand by a "state of salvation"? How is it expressed elsewhere in the Catechism?
3. What principle of interpretation is to be applied to the Commandments?
4. How is the Fifth Commandment explained in the "duty towards your neighbour"?
5. What are the essentials of a Sacrament of the Gospel?
6. Test the five "commonly called Sacraments" by this rule.
7. By whom was the Catechism drawn up? What do you know of its history?
8. What petition of the Lord's Prayer asks for bodily needs? How is it explained elsewhere in the Catechism?
9. Explain the phrases "generally necessary," "they promise them both by their sureties."
10. Explain the words "poms" and "vanity."
1. The Apostles' Creed—why so called?
2. In the Second Commandment into what two classes are mankind divided in reference to their relation to God?
3. In what words does the Catechism state the work of the Holy Spirit?
4. Mention three places in the Catechism where prayer for God's grace to enable us to serve Him is spoken of.

CONFIRMATION.

1. In what relation does Confirmation stand towards the two Sacraments?
2. How is Confirmation defined in the Office itself?
3. Name the "sevenfold gifts of the Spirit."
4. Show that Confirmation was employed in apostolic times.
5. How did the Primitive Church look on Confirmation? What other view has been taken of it in modern times? Show that both are incorporated in our Office.
6. Whose office is it to confirm?
7. Quote the Prayer used in the act of Confirmation.
8. Explain the words "when they come to years of discretion."

MATRIMONY.

1. Point out how the structure of this Office corresponds with that of nearly all the other Offices in the Prayer Book.
2. Explain the use of the "ring," and suggest an origin for the custom of best man and bridesmaids.
3. In what does the essence of the Marriage Service consist?
4. Explain the expressions "I thee worship," "till death do us part," "I plight thee my troth," "to have and to hold."
5. What is indicated by the ring being laid on the book, and the woman being given to the man by the priest?
6. What does the final rubric to the Marriage Service suggest? What the former rubric for which this was substituted?
7. What is the meaning of "banns"? Show that it is by banns the Church prefers her children to be married.

THE VISITATION OF THE SICK.

1. Is this Office always to be used? When necessarily?
2. What is the general plan of this Office?
3. What special prayers does it contain?
4. To what duty in reference to their property is the clergyman required to urge the sick?
5. What provision is made to lessen the danger of infection in administering Communion to the sick?
6. Explain the meaning of the rubric which allows "spiritual Communion."

THE BURIAL OF THE DEAD.

1. Why was it necessary to depart so much from the older Offices in framing this Office at the Reformation?
2. Into how many parts is it divided?
3. What is the only symbolic act now in the Office, and by whom performed?
4. What addition was made to the Office in 1878?
5. Who are excluded from its use?
6. On what principle has it been drawn up?
7. Explain the phrases "In sure and certain hope," &c., "in Whom do live the spirits," &c., "them that sleep in Him."
8. Show that prayers for the dead do not involve the doctrine of Purgatory.

THE CHURCHING OF WOMEN.

1. What was the origin of this service?
2. What Psalms are appointed for this Office?
3. What does the final rubric recommend?

A COMMINATION.

1. Meaning of "Commination"?
2. To what does the preface trace the origin of this service?
3. What erroneous opinion is often held about it?
4. When is the service to be used?
5. Show its Scriptural character, and point out its utility.
6. Explain the word "penance" as used here.

THE PSALMS.

1. On what principle has the reading of the Psalms been framed?
2. Account for the slight difference between the wording of the Psalms in the Prayer Book and the Authorized Version.
3. What is the meaning of the Doxology being used at the end of each Psalm?
4. What does the fact that "*Answer*" is printed before "*In the beginning,*" &c., indicate?

FORM OF PRAYER TO BE USED AT SEA.

1. How does this differ from all other services?
2. When first issued?
3. What suggestion is made in the rubric before "The Confession"?

THE ORDINAL.

1. Show that in apostolic times there was a threefold order of the Christian ministry.
2. Meaning of the terms "Bishop," "Priest," "Deacon"?
3. What does the preface to the Ordinal teach?
4. At what part of the service does the Ordination of Priests and Deacons, and the Consecration of Bishops, respectively take place, and by whom?
5. In what words are they ordained, and with what action?
6. Show that the English "form" of conferring Orders is in agreement with God's Word.
7. Show that the "form" at present in use in the Roman Church is of comparatively recent date.
8. What do you understand by the delivery of the *Instruments*?
9. What are the duties of a deacon as set forth in the Ordinal?
10. Distinguish between the "authority" conferred on a deacon and that given to a priest.

A FORM OF PRAYER FOR THE TWENTIETH DAY OF JUNE.

1. When was this form first inserted in the Prayer Book?
2. What prayer in it is also found in another portion of our Prayer Book?
3. On what principle has the form been drawn up?
4. What new services were added to our Prayer Book in 1878?

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Notes on the Bk. of C.P. of

the Cl. of Ireland

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